THE MISSIONARY HERALD

Volume CII **JANUARY, 1906** **Number 1**

The Missionary Herald

THE beginning of the year is the time for renewing subscriptions to the *Missionary Herald*. Those who are entitled to it as Honorary Members should at once, according to the conditions attached to the offer, send notice of their desire to receive the magazine. Clubs should be made up at once, and single subscribers should remit promptly the subscription price. We are bold to plead, not so much in behalf of the magazine as in behalf of the cause it represents, that pastors and missionary committees and other friends of missions make a serious effort to extend the circulation of the *Herald*. The work of foreign missions cannot be exceeded in grandeur by any other object appealing to Christians. It is a work dear to the heart of our divine Master, whose supreme charge is that all men seek first the kingdom of God — a kingdom which he would have fill the whole earth. Those who love Him will be interested in the work he is doing through his servants in every part of the world. A fuller knowledge of this work will serve to increase a spirit of love and obedience to Him whose redemptive work is the only hope of our souls and the souls of all mankind. We do most solemnly believe that a quickened spiritual life in our home churches could be secured in no better way than by inspiring these churches with a deeper devotion to the cause of foreign missions; and our magazine, very humbly yet very confidently, offers its aid to those who would keep in touch with this supreme enterprise, under the lead of our divine Master.

The Million Dollar Campaign

PREPARATIONS are going forward hopefully for the opening of this campaign on the 15th of January. The plan has been warmly commended, and especially in the eastern portion of the country the cities and towns in which it has been proposed to hold meetings have cordially entered into the scheme. It will mean a great deal to have such meetings as are proposed at about fifty central points, East and West. Every effort will be used to make these meetings interesting and profitable, and we cannot doubt that if they are entered upon in the true spirit of devotion to Him whom we seek to enthrone as King, they will prove a blessing to the churches at home as well as to the missions abroad. We are glad to report that Dr. Arthur H. Smith, whose furlough is much overdue, but who has been quite unwilling to leave the work, will come to take part in these meetings and will sail from Hong Kong on December 15.

The American Board Almanac

Our Almanac is now ready for distribution, and prior to publication a large number of orders have been received. It contains, in very small compass, matter which every earnest supporter of the American Board needs to have at hand through the year, and it is in a shape and form which are attractive to the eye, so that it is as ornamental as it is useful. See our publisher's advertisement.

Home for Widows

The cut on the cover of this number of the *Herald* shows the "Home for Widows" opened at Bombay by Miss Anstice Abbott during the famine. Into this Home she gathered a great number of high caste widows, teaching them to read and write, as well as to sew and embroider, thus helping them to earn their living in the world. It is not designed to be a permanent place of residence, but simply to aid these widows at a time when they are in special need. Many of them are child widows, having been subjected to cruel treatment by their relatives because they are believed to be guilty of having caused the death of their husbands. Having escaped from their persecutors they have, through the good offices of the Home, been kept from the perils to which they are specially exposed. Some have become Bible-women, some have become servants in Christian homes, and some have been married. Miss Abbott, on account of the state of her health, has found it impossible to continue this work, and has recently left the mission; so that the Home has been removed to Satara, where Mrs. Henry Fairbank has the oversight. At present there are a dozen women enjoying its protecting care. The article for young people, on page 20, will indicate some of the service which homes like this can render to the widows of India.

A Grateful Pastor

Some months since, in response to a request for a bicycle from Rev. Mr. Chandler, of Madura, for the use of a native pastor, a wheel was sent by a gentleman and lady in Cambridge, Mass. The donors have received a letter from this pastor, expressing his warmest thanks for the gift. He says that there are more than ninety villages in the district in which he labors, and that his long walks over treeless roads, on which he finds few streams to quench thirst, make his tramps very hard. It was at the close of a weary day among the villages, in the hottest part of which he had been traveling on foot, with nothing to eat from six in the morning till two in the afternoon, that he learned of the gift of the cycle, and was made exceedingly happy thereby. For five years he had been wanting this aid in his work, but his church had been too poor to supply him with it. He reports that the members of his church are greatly pleased with this benevolent gift, and send their unanimous vote of thanks to the donors. There are other pastors and preachers in India who could be helped in the same way. But the wheels sent should be strong and in perfect order and provision made for transportation, as these natives, on their meager stipends of from four to six dollars a month, are not able to meet these charges.

Foreign Missions Industrial Association

THIS organization, formed some time since, has been reorganized to some extent, and has changed its quarters, which are now at the Metropolitan Building, 1 Madison Avenue, New York City. Dr. Edward M. Bliss has become General Secretary, and plans are being made for the enlargement of its work. Its object is to aid all Christian laborers of every name and in every land to establish and carry on, wherever it may be needed, industrial operations by which the native Christian populations can maintain themselves and become self-respecting and self-supporting men and women. The bright quarterly magazine entitled, *Industrial Missions*, published at the office of the society (price twenty-five cents a year), tells effectively the story of the beneficent work of the society, and shows clearly how it has become a handmaid of Christian missions in many lands.

The Lien-chou Massacre

FURTHER reports concerning the martyrdom of the Presbyterian missionaries at Lien-chou show that there is apparently no danger of further trouble. The American Consul General at Hong Kong is investigating the affair, and the Chinese officials have taken prompt action. The Viceroy at Kwantung is moving vigorously in the matter. It is charged that the missionaries were responsible largely for inciting the crowd to acts of violence by protesting against the erection and use of a platform adjoining the mission hospital, from which platform firecrackers and cannon were fired, with other disturbances such as attend a Chinese religious festival. The charge certainly is not a grave one, if true. It is not to be believed that men and women who had so unsparingly given their lives for labors among the Chinese would needlessly provoke them to such deeds of violence. No word has been received by us from our missionaries, either Mr. Nelson, of Canton, or Dr. Hager, of Hong Kong, as to disturbances in their fields. The Presbyterian Board, while distressed at the martyrdoms, is greatly cheered by offers of service from able and devoted young people to fill the gaps made in their mission force. One young man, a very superior scholar and classmate of Mr. Peale, who was martyred, writes: "I earnestly seek the privilege of taking the place of one of those faithful ones who have given their lives for the cause. I shall hold myself in readiness to go at any time." Offers of funds for the rebuilding of the hospital at Lien-chou and the other buildings needed are being received by the Presbyterian Board in goodly numbers.

From Eastern Turkey

WORD has been received from Mardin that raiding on an extensive scale has been begun by the Arabs upon the plain. A noted sheik has plundered two tribes of Koords, and has carried off tents, camels, horses, and family furniture, besides some 20,000 sheep. Some who have suffered thus are residents of Mardin. An outstation in the Jebel Tour region was almost totally destroyed by fire, and when assistance was sent to the villagers from Midyat, the tax collectors appeared to seize what had been sent to the poor people for the rebuilding of their houses. A new war levy has been put upon the people, though the Moslems and Christians have united in protesting against it. Their protest

was unavailing, and our correspondent well says that "these drastic devices disclose a state of financial desperation."

China Awake

THERE is hardly a section of China that does not report a new and strong movement toward Christianity. Writing in September last, just as he had completed his fifty years of missionary life in China, Dr. Griffith John says: "China is not only awakening, she is awake. The China that I found fast asleep on my arrival at Shanghai fifty years ago is now all alive, and going to school again, and doing so willingly, gladly, eagerly. What an opportunity is opened up before the church in this land! There is no reason why China should not be evangelized within this century, so far as China herself is concerned. Everything depends on the church. A dead church may prevent it; nothing else can."

A Collection Envelope

MANY churches using the pledge system for current expenses are deterred from using the same system for benevolent offerings, since this would necessitate the use of two envelopes each Sunday, and thus involve considerable trouble and confusion. To meet this difficulty an ingenious device has been prepared, which may be called the "Bi-Pocket Collection Envelope," having printed on one pocket the words, "Current Expenses," and on the other pocket, "Benevolences." We commend this simple yet effective device to churches that would cover two objects in one collection. The envelopes, and all information about them, may be obtained of Lyman R. Swett, 69 Richmond Street, Dorchester, Mass.

The Story of Chisamba

A YEAR ago we noticed a volume entitled, "The Story of Chisamba," the Canadian station of the West African Mission connected with our American Board. The volume has called forth many commendations, and that it may be accessible to our readers a supply has been secured, and copies may be obtained at the Rooms of the Board for fifty cents each. If sent by mail, six cents additional.

A Testimony from Natal

FREQUENT reference has been made of late in our pages to the course of the Natal government in relation to our mission, which has called forth very vigorous protests from our brethren and from others in South Africa who have understood the case. We are glad to find in the *Natal Mercury*, which is the leading paper in the colony and in all that section of Southeastern Africa, an article warmly espousing the side of our missionaries and condemning the government for its course. The *Mercury* says: "The mission is absolutely opposed to any such doctrine as Ethiopianism, as we should suppose that every one in the colony must know; and yet the only way in which we can account for the attitude taken up by the recent Secretaries for Native Affairs is that the mission is in sympathy with that mischievous sect. It is, indeed, difficult to understand that a mission that has associated with it the names of Lindley, Tyler, Wilder, Grout, Pixley, Bridgman, and many others should be almost

tabooed by the Government Native Department, and yet such is the case." After giving some further account of what the mission has accomplished during these years, the *Mercury* says: "With this history and record they (the native pastors) are picked out from the other denominations as unworthy to receive licenses to solemnize marriages between natives, and the pastors of this Congregational mission are thus degraded in the eyes of their congregations by the arbitrary decisions of the government. We unhesitatingly join with them in protesting against this indignity — aimed only at the American Congregational mission — which must seriously militate against the good work they are doing, and which they have been doing for nearly three-quarters of a century. It appears that the government, or at all events the Secretary for Native Affairs, strongly objects to the institution of churches or outstations when under the charge only of native preachers, and in connection with this we repeat the complaint made by the petitioners referred to: 'In several instances the government has already caused the destruction of native churches, the only ground for which was the non-compliance with the condition requiring a resident European. In one case a magistrate threatened to burn down a native church capable of seating 150, and which the people had built with their contributions of labor and money. Fortunately, the chief was friendly to the work, and we have the edifying spectacle of this heathen entreating a representative of King Edward VII to spare the house of God. And thus the church was saved.'" This article from the *Natal Mercury* indicates that public opinion is forming in the colony which will erelong constrain the government to reverse its action and give to our mission and to the native population for which it labors the rights they justly claim.

Going Forward

THE English Church Missionary Society, it is reported, has sent into the field since last summer no less than 200 missionaries, of whom sixty-seven were new recruits, the rest being missionaries returning to their several fields of labor after furloughs. This would not seem a great number were the reënforcements to be sent to an army engaged in a war between nations. To prosecute their work the nations charter steamships and send out not merely regiments, but brigades and army corps. Though we sing about it, it is not true that "Like a mighty army moves the church of God." Nevertheless, as things go, this increase in the force of the British Society is a notable fact, and it should be remembered that this addition is made in face of a deficit in the treasury of that society of over $200,000.

Uganda

THE Anglican Bishop of Zanzibar has recently made a visit to Uganda, and has been deeply impressed, as is every one who visits that region, with the extraordinary developments and rapid advances within that kingdom. He refers specially in his report to the fact that it is now but twenty years since the martyrdom of Bishop Hannington and the first Christians, at which time there were but 108 Christians in the country. Now there are 15,400 communicants in 1,082 churches, and between three and four thousand catechumens and over sixty thousand baptized adherents. Aside from a large number of native teachers, men and women,

there are thirty-two ordained native clergymen. This certainly is a most extraordinary statement regarding growth within a score of years.

Facing Reductions

It is a comfort to realize that there are some friends of missions in the home land who appreciate in some degree the burden which has rested upon the Prudential Committee in the last few weeks in making the appropriations for the current year. The estimates from the several fields have, almost without exception, called for ampler support, in view of the growth of the work and the inadequacy of the present force to reap the harvests that are all ready to be gathered. The Committee is compelled to limit its appropriations to a sum which it can reasonably expect to receive from the churches, and to a great degree it must judge the future by the past. Judging, therefore, by the average receipts of the past few years, which have been found year by year insufficient to meet the necessities of the growing work, and in view of the deficit thereby incurred, what should the Committee do? It cannot bring itself to believe that our churches, at this time of financial prosperity, deliberately intend that the work of the Board on the foreign field should be cut down to a greater extent than it has already been done. We write this while the Committee is struggling with this problem. Who will help by prayers and gifts in its solution?

A Word from the Front

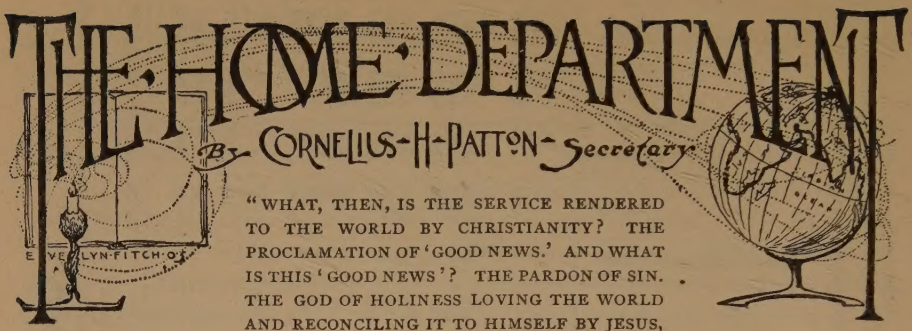
While the situation referred to in the foregoing paragraph is causing the keenest anxiety, not to say distress, at the Missionary Rooms, a letter comes from India, where the Marathi Mission has been in session and had just learned of the debt of the Board, and had taken into consideration what was doubtless involved in such a deficit. Rev. Alden H. Clark, of Vadala, writes of the way in which the mission faced the facts: "You know well what the reductions mean to us and what this great debt means to us. The missionaries are facing the situation with a calm faith which is simply splendid. It is manly and brave, and has in it the stuff that made Paul say, in speaking about tribulation and affliction and nakedness and a sword, 'nay, in all these things we are more than conquerors through Him that loved us.' Martyrdom, with its glitter and excitement, would be less difficult, I am sure, than this steadily grinding financial worry, when appropriations are cut in two. Yet these men are questioning in our mission, not how to make the most of a terrible misfortune, but how their bonds may turn out for the furtherance of the gospel; that is, how they can make this failure at home bring out all the latent power of the native church, and how it may make the missionaries themselves more prayerful and faithful, more dependent on God, and less dependent on money from the home land." Is there any one who on reading this extract will think in his heart: "Oh, well! the missionaries can get along somehow. If there is an exigency, they will meet it bravely." Is not the question for us, How shall *we* meet it? Shall it be by a faithless neglect to give Christ's soldiers at the front what they need in the campaign upon which we have sent them, or by a genuine, self-denying effort to sustain them in their blessed work?

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1904–1905.

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.							Educational Statistics.								Native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1904.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
W. Cent. Africa	1880	4	32	8	. .	8	7	23	. .	12	31	48	91	32	4	376	106	6,550	5	1,010	. .	. .	. .	. .	1	27	23	1,346	1,977	$191
E. Cent. Africa	1893	3	6	2	3	2	5	12	. .	. .	6	14	20	23	2	83	24	1,300	3	90	. .	. .	. .	. .	2	75	5	363	438	182
Zulu	1835	12	20	11	1	8	10	30	7	12	101	345	465	200	24	4,179	363	15,780	31	1,922	1	14	. .	. .	3	289	72	2,872	3,175	8,445
Europ'n Turkey	1859	4	58	10	. .	7	9	26	16	11	54	20	101	. . .	16	1,467	69	3,832	52	2,596	1	. .	1	65	3	157	21	493	715	5,695
Western Turkey	1819	6	103	20	6	29	28	83	37	39	295	33	404	118	43	4,612	246	16,203	120	10,532	1	9	3	311	18	1,700	131	6,337	8,357	65,775
Central Turkey	1847	2	51	7	1	17	7	32	21	23	215	31	290	62	28	6,943	243	21,487	72	13,280	1	7	2	232	16	1,167	126	5,457	6,863	21,801
Eastern Turkey	1836	5	87	12	3	17	14	46	20	35	184	23	262	36	45	2,987	222	13,048	79	7,197	2	11	1	319	15	557	123	6,045	6,932	15,468
Marathi	1813	8	143	14	2	17	15	48	40	18	344	135	537	367	60	6,333	444	13,402	194	9,262	1	. .	. .	. .	25	3,142	161	3 936	7,272	4,988
Madura	1834	9	352	15	. .	6	14	35	23	151	376	115	665	352	37	5,559	425	18,552	291	8,228	1	39	1	68	10	1,082	208	7,730	8,919	10,963
Ceylon	1816	4	39	4	. .	3	4	11	12	20	318	77	427	44	18	1,875	58	3,368	. . .	3,202	1	2	1	131	1	250	125	9,835	10,218	8,266
Foochow	1847	5	96	7	4	17	8	36	11	80	131	104	326	167	88	2,940	374	8,317	79	2,417	2	12	2	70	8	385	123	2,290	2,757	5,638
South China	1883	2	36	2	. .	. .	2	4	3	37	13	7	60	44	3	3,435	585	3,925	3	250	. .	2	. .	. .	1	42	12	386	430	2,300
North China	1854	7	50	19	4	14	22	59	5	65	69	45	184	96	10	2,931	685	5,000	16	1,800	1	8	1	41	12	383	51	570	1,397	2,604
Shansi	1882	2	2	2	1	1	3	7	. .	6	4	. .	10	. . .	2	267	40	. . .	. . .	. . .	. .	. .	. .	. . .	2	23	2	25	48	. . .
Japan[1]	1869	11	102	24	. .	22	23	69	48	. . .	. .	.	48	. . .	137[1]	11,908	1,033	. . .	120	7,808	1	30	2	272	3	371	4	64	737	23,475
Philippines	1903	1	1	1	. .	. .	1	2	. .	. .	. .	. .	. .	1	. .	. .	. .	. .	. .	. .	. .	. .	. .	. .	. .	. .	1	8	8	. . .
Micronesia	1852	4	75	10	. .	7	8	25	16	69	29	5	119	166	45	7,184	1,181	12,000	37	733	. .	. .	. .	. .	6	213	117	1,889	3,517	2,124
Mexico	1872	5	58	7	. .	6	7	20	3	8	12	2	25	. . .	22	1,229	90	3,099	37	1,360	1	8	. .	. .	3	267	4	243	518	10,917
Spain	1872	1	16	1	. .	5	. .	6	4	3	19	2	28	17	8	338	30	1,455	23	791	. .	. .	. .	. .	1	51	166	1,554	1,771	5,060
Austria	1872	1	23	2	. .	. .	2	4	12	6	. . .	20	38	71	23	1,647	246	5,825	19	491	. .	. .	. .	. .	. .	. .	. .	. .	. .	4,900
Totals	. .	96	1,350	178[2]	25	186[3]	189[4]	578	278	595	2,201	1,026	4,100	1,798	615	66,293	6,464	153,143	1,181	72,969	14	142	14	1,509	130	10,181	1,475	51,443	66,049	$198,792

[1] The church statistics are those of the Kumi-ai churches, which form an ecclesiastical independent body with which the American Board coöperates. Only 83 of the 137 churches are aided by the mission.

[2] Of whom 13 are also physicians. [3] Of whom 7 are physicians. [4] Of whom 4 are physicians.



"WHAT, THEN, IS THE SERVICE RENDERED TO THE WORLD BY CHRISTIANITY? THE PROCLAMATION OF 'GOOD NEWS.' AND WHAT IS THIS 'GOOD NEWS'? THE PARDON OF SIN. THE GOD OF HOLINESS LOVING THE WORLD AND RECONCILING IT TO HIMSELF BY JESUS, IN ORDER TO ESTABLISH THE KINGDOM OF GOD, THE CITY OF SOULS, THE LIFE OF HEAVEN UPON EARTH, — HERE YOU HAVE THE WHOLE OF IT; BUT IN THIS IS A REVOLUTION. 'LOVE YE ONE ANOTHER, AS I HAVE LOVED YOU'; 'BE YE ONE WITH ME AS I AM ONE WITH THE FATHER'; FOR THIS IS LIFE ETERNAL. HERE IS PERFECTION, SALVATION, JOY. FAITH IN THE FATHERLY LOVE OF GOD, WHO PUNISHES AND PARDONS FOR OUR GOOD, AND WHO DESIRES, NOT THE DEATH OF THE SINNER, BUT HIS CONVERSION AND HIS LIFE — HERE IS THE MOTIVE POWER OF THE REDEEMED." — *From the Journal of Amiel.*

Receipts for the Third Month

The gain for the month of November is not as large as for September or October, but still it is an advance both in legacies and donations. November, 1905, shows up better than November, 1904, by $3,009.65. The total amount by which we are ahead of last year is $31,697.37. These and other comparisons are shown in the tabular statement below: —

	November, 1904	November, 1905
Donations	$29,631.13	$32,640.78
Legacies	1,154.78	7,713.61
	$30,785.91	$40,354.39
	3 mos., 1904	3 mos., 1905
Donations	$87,889.72	$116,242.84
Legacies	14,281.03	17,625.28
	$102,170.75	$133,868.12

Increase in donations for three months, $28,353.12; increase in legacies for three months, $3,344.25; total increase, $31,697.37.

Expenditures

As for the other side, the expenditures, we are considering extensive changes in the system of accounting, so that we may strike a balance between receipts and expenditures each month. This is not as easy as might be supposed in view of the separate treasuries of the Woman's Boards and our somewhat complex relation with the twenty distant missions. But if it can be done it will be done. Some of the best business men in the country are on our Prudential Committee, and, together with the Treasurer, they are devoting much time to the consideration of this question.

Economy of administration is also being studied in the light of the best modern business methods. The public has been shocked to learn that the most successful life insurance companies expend twenty-two per cent and

sometimes twenty-five per cent of their income for administration. The two companies making a specialty of insuring working people charge thirty-seven per cent to the expense account. We invite the closest scrutiny of the American Board's outlay in this as in all directions. Last year eight and eight-tenths per cent of our expenditures were for cost of administration, which is one per cent less than the year before. We believe we can reduce this still further when certain plans which we are making become operative.

While speaking of this matter, we wish to call attention to the fact, often overlooked, that a large part of the expense connected with this work goes toward educational work in the home churches by means of the visits of missionaries and secretaries and through our various publications. The churches certainly need this missionary propaganda for their own sakes, and what we do in America to stimulate and sustain interest is as truly missionary as what we do abroad. Every donor should be thankful for the work represented by that eight and eight-tenths per cent. It stands for a very important function of the Board. We advise all our friends who raise questions at this point to read the chapter on "The Home Side of Missions" in William Newton Clarke's book, "A Study of Christian Missions." This is a book, by the way, which a pastor cannot afford to be without.

The Prospects

They are unmistakably good. This is not solely the opinion of officers of the Board, but of our friends everywhere. In one day three persons from as many parts of the country dropped in to say, "You are going to get that million dollars." Their language was so identical as to be striking. We are grateful for this spirit of courage and hopefulness. To think we can do this thing and will do this thing is half the battle. But, friends, the task is vastly larger than many realize. It means doubling the gifts from the living. We must work, work, work. Everybody must work. In the local church, the Sunday school, the Christian Endeavor Society, among our personal friends, among the churches which have given little or nothing to the Board, and wherever we can find an opportunity, we must be exceedingly active from this time on. If each church will make one genuine, thoroughgoing effort, in a businesslike way, the million will come.

The Prayer Union

The union continues to grow and will soon be spreading by its own impetus without public mention. This is as we wish. Already many who have signed the cards are asking for a supply for their friends. Torch is lighting torch, and soon we shall be upheld by prayer as in the days of old. It develops now that the five young men at the Haystack Prayer Meeting had praying mothers; and it is considered that some of those mothers were the real starters of the missionary movement. God spoke to them; they spoke to their sons; their sons spoke to God. Within that circle arose the American Board. Within such a circle of prayer must our work be done today if it is to be sustained and advanced. The work has succeeded wonderfully abroad. The failure has been at home. The lesson is obvious.

Remember we do not ask a formal pledge in connection with our Prayer Union, but a simple declaration of purpose. Send for the cards and see for yourself how we state the matter. We have adopted as a symbol of the union a circle surrounding a cross, thus: —

The appropriateness of this will be apparent to all. This symbol will appear on all our literature on the subject.

Objects for Prayer in January

Abroad

"That God would now pour out his Spirit upon all flesh, so that all the ends of the earth may see his salvation." (This is the topic originally put forth in the call for the observance of the Week of Prayer.)

For the Christian work on Pleasant Island, Micronesia, that the large numbers brought into the church may be taught in Christian doctrine and may be kept true to their professions. (See page 29.)

That the cry of China for help may be answered as she is struggling earnestly, though often blindly, for enlightenment. (See page 12.)

For a Bulgarian priest who, dissatisfied with his spiritual condition, has discarded his priestly robes and has come into hopeful connection with evangelical Christians. (See page 33.)

At Home

Our great campaign in fifty cities begins simultaneously East and West, January 15. Do not fail to remember us in each place. If you have friends in any of these cities pray for them, especially pastors. The cities to be visited in January are Portland, Manchester, Burlington, St. Johnsbury, Northampton, Pittsfield, Springfield, in the East; and Lincoln, Sioux City, Des Moines, St. Louis, in the West.

The Conference of Committees for the New England District

Fifty of our committeemen for the New England District accepted the invitation of the Coöperating Committee for a conference in Boston over the work of the Board, November 15–16. All voted the gathering a great success. A platform committee was appointed to express the conclusions of the brethren, and they presented the following excellent statement: —

We, the undersigned, representatives of the local committees of the American Board in the New England District, at the close of a two days' conference with one another and with the officers of the Board were requested to set down for remembrance some of the facts and judgments most emphasized in our discussions.

We have been freshly amazed at the progress on the field and the power of our missions today. The work is full of life; therefore it grows. But its very success has put a killing strain on the workers, whom we have

failed to reënforce, and whose main response from the home land has been for many years the nagging word "retrench." We cannot any more cut down on the field; we are bound to support our missions adequately. It seems wicked to shut our ears to the call for expansion; at least we must provide for what we have already undertaken.

We feel that the "Haystack Year" is the opportune time for a new missionary awakening. The story of the fathers' venture and its issue should stir the sons to imitate their faith. "*We can if we will.*"

The plans of the Board's officers, as outlined for the year's campaign, are exhilarating. They combine a careful study of the situation with a breadth and boldness of appeal that makes the "million dollars for foreign missions this year" seem reachable. We believe it can be gotten.

In the development of these plans we would emphasize three particular methods of approach:—

1. An appeal for more prayer. They gathered at the haystack to *pray*. We heartily indorse both the project of a "prayer union," to promote *daily private* prayer for missions, and the call to restore the *monthly concert* of prayer for missions, under such variety of form and treatment as the wealth of missionary material today makes possible. Prayer must undergird this enterprise now as it did a hundred years ago.

2. The laying of foreign missions still more on the hearts of young people. They were *young* men who gathered at the haystack. We would encourage the educative work already well started among our young people as of the utmost importance and promise; and we would also appeal to Sunday schools and Christian Endeavor Societies for a more regular and general giving from them to the American Board. The Station Plan affords fine chance for combining the culture of learning and doing.

3. A more systematic, personal, and courageous solicitation of gifts from the men in our churches. They were *men* who gathered at the haystack. Foreign missions sprang from the hearts of men. We are to press their claim upon the men of today and in the light of their superb achievement.

WILLIAM E. STRONG,
GEORGE A. TEWKSBURY,
CHARLES H. DANIELS.

The New Year and the Pledge System

Churches which use the pledge system, either on the Harris or Minneapolis Plan, generally seek new pledges at the beginning of the year. We depend very largely upon these churches for our funds. At this season, too, most of our Forward Movement churches endeavor to raise the salaries of their missionaries. Much depends upon the way those churches proceed in this matter. A listless, half-hearted continuance of this system adopted will register itself in our books by decreased gifts. Is not this the opportunity for advancing the benevolences of the church? We would earnestly urge these churches to organize at once for a pushing forward of the work that they may come up to the million dollar line.

China's Cry

By Secretary Judson Smith, D.D.

THE movement of events in our missions in China today is striking and significant in high degree. We do well to make it a special theme of consideration, in order to mark the facts, gather their meaning, and adjust our plans to the situation. A brief historical review will be in place.

Protestant missions in China began with Robert Morrison in 1808, not quite a century since. The Board entered China in 1830, just seventy-five years ago. The land was then closed to foreign residence, and missionary work was under the ban. In 1842, as a result of the war with England, five seaport cities were opened to foreign residence and missionary work. In 1861 by the Treaty of Paris missionary operations received a still wider recognition, and were extended to all the provinces. And in the Treaty of Peking, at the end of the Boxer disturbance five years ago, formal recognition is made of foreign rights in every part of the empire, protection pledged to the missionaries and to their native converts, and the whole nation opened to the advent and institutions and life of the gospel.

Missionary work in China has had a slow development; up to 1861 the main results were found in the mastery of the language, the translation of the Bible, acquaintance with the people, their customs, their literature and history — a pioneer and introductory period. From 1861 to 1900 missions were discovering and occupying the land, fixing centers of residence and work, gathering the apparatus of a widespread and solid effort to lay foundations and develop the forces of the Christian propaganda. This process was in the full tide of successful operation upon a wide scale when the Boxer outbreak brought a crisis, gave expression to the national spirit of exclusiveness, put the missionary campaign and institutions to the test of martyrdom and official persecution, but at the same time also plainly revealed the reality and enduring power of that work to China, — to all the world.

The suppression of that bloody outbreak, shared in by all the great Powers of the world, and the reinstatement of the Chinese government under the most sacred pledges to preserve order and peace and the open door to the trade, the arts, and the learning and faith of the Western world, opened a new era in the work of missions in China as well as in her relations to the great Powers. In a proper sense the center of history, the arena of world-wide politics, was for the time shifted to the Orient, and a new drama began to unfold, of which the war between Russia and Japan was one of the opening acts. Orient and Occident met; the world belongs to neither alone, but to both; and we waited in deep suspense the striking of peace here in the Far West between the Powers that strove for the mastery of the Farthest East. The races of Europe and Asia have seemed unrelated, if not inherently and necessarily antagonistic and alien. But today Kipling's oracular words,

suggesting the essential, the indestructible unity of the most opposite races, receive an unexpected meaning, and an almost specific application: —

"There is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, though they come from the ends of the earth."

China is of this Far East, with her own birth gift distinct and glorious, unique in position as in genius, in destiny as in history. The great problem can never be solved till she comes to her own, and takes her heaven-appointed place in the ordered world — the goal of civilization and of history. And the missionary work in China shares in the new conditions that surround her, and must contribute something great and essential to her lasting deliverance and greatness and peace. These last years show this work in new reaches of influence, in larger measures of power, confronting opportunities that thrill every attentive mind.

Let us take a brief survey of the Board's part in this work, especially of the facts that belong to the last year of this period. Up to 1861 there was no striking fruit of our missions to record. They were great in aims and plans, rather than in results. Not a hundred converts could be counted in the three great missions then planted; the native laborers, though marked, were few in number, perhaps a dozen all told. But in 1900 the growth had well begun. The communicants in our missions were 6,000, in all missions combined they were about ninety thousand; native workers were counted by the score, even by the hundred. The outlook was most cheering. Upon this fair scene the storm fell, and native Christians and their friends, native pastors, even missionaries were cut down by the score, by the hundred, by the ten thousand. For the moment it seemed as if all were lost. But once more, in these later days as at the first, "the blood of martyrs is the seed of the church," and in four short years those terrible losses are made good, the divine life in the church springs forth in marvelous strength; no such days of growth have ever yet been seen in this great land. The churches grow in number, their members multiply at an unusual rate. The 6,000 of 1900, despite those who fell in that year, are now 9,300, a gain of more than fifty per cent in three years. The gains for the last year in China are 1,599; in North China, 685; in Lin Ching, the youngest station of that mission, 200, ninety-one per cent of the total number last year.

The openings are almost beyond expression. In Lin Ching, village upon village waits for the missionary or native preacher, scores of them can be entered today; the inquirers are a thousand, and would be more than doubled if the Christian leaders were at hand. Mr. Chapin, who alone is responsible for this field, says that four missionaries would find more than enough to do if they were on the ground. Women as well as men are waiting thus for instruction and leadership. The resources of the Board do not begin to meet the need. On Pao-ting-fu station there is like growth and great openings. Pastor Mêng with his stereopticon gathers an audience of 10,000, and speaks the gospel to them. Peking is the center of openings of the same sort; hundreds upon hundreds are waiting for the preaching of the gospel; missionaries, men and women, native preachers and their wives, find open doors

wheresoever they go; new churches are formed, old ones restored, and the work advances with mighty strides. Tung-chou is surrounded by villages that are ready to welcome the preacher; those who consented to the death of their neighbors in 1900 now wait for the gospel, confess their evil deeds, and join the Christian community. And a like story is told of the other stations, and of Shansi, whose soil was wet with the blood of martyrs in the former days, but whose people today wait for "the messengers of the gospel of peace."

No special measures have led to this situation; no man has brought about this wonderful awakening. It is the Lord's doings, and it is marvelous in our eyes; it is the harvest that often before has sprung from days of persecution that have broken up the soil and scattered the seed.

To such a degree has the North China Mission been impressed by these things that last March they gathered in special session, involving long journeys and much inconvenience, rehearsed these scenes from which they had just come, set forth the crying demand of the mission for added laborers, and especially for appropriations, not *the same as for the years past*, the actual measuring of the Board's allowance, but for some increase proportioned to the actual demands of the work; and having so spoken they sent their call to the Board. This is the situation as it now stands: an opportunity such as we never had in China, rarely in any field; the missionary force overwhelmed with the work; the funds at command scarcely half what are required even fairly to cope with the work in hand.

When I first came to the Rooms in Boston there were wonderful openings, like these, in Japan, and when help was asked for this mission, or for that special need, the response would be made, and with good reason: "This is Japan's day; we must press our work in Japan, now when the openings are so many. Other work must wait." And money and men went to Japan generously, almost without stint. The missionary force was doubled in ten years. The annual appropriations in the same time rose from $63,000 to $93,000. And it was well. But *we* face another time. "This is China's day. We must press our work there, where the openings are so many and so great. Other work, if necessary, must wait." This is statesmanship. This is wisdom. This is according to the divine economy. If we neglect such a call as this, to what call should we ever give response? If there were ever a challenge of divine Providence to the faith and courage of men, surely this is one. For what is money given to men if not to answer calls like this?

That was a memorable saying which young Mills addressed to his comrades of the haystack at Williams College when the greatness of the foreign missionary task which they were contemplating struck him. Said he, "We *can*, if we *will*." This is a day and a situation that in like manner test our courage and our faith. Doing all we can, with our work pressing on us at every turn, and then hearing a special call like this from China, we are inclined to excuse ourselves as unable to assume any further care. But a just view of divine Providence assures us that ability is always equal to obligation; God asks at our hands only what *under Him* we are well able

to do. With Mills let us cry as we look at China's needs and her *only hope*, "*We can, if we will.*" God has chosen us to stand in this very place where we now stand. He has set his glorious work level to our power, and puts honor and glory upon us by the very greatness of the tasks he assigns. What heroes he must deem us that he sets the grand labor before us! What are we to question him! What are we to shrink back from the post of honor where he has placed us! The evangelization of China we attempt, and by his grace we can achieve.

When the war for the Union was upon us there was no weak and mock humility, turning the hearts of the young men of that hour from the deeds by which the Union must be saved and America made great for the service of the world. Nay, in the young patriots' ears it was the voice of duty and of privilege which led them to the field of strife, which armed them with a patience as great as the call, and which sang victory to their hearts. *They* were great enough to do and dare, to bear and fight for fatherland and liberty. And common men as they were, from east and west, from farm and shop and school, the service they rendered lifted them up to heroism, and carried them on to the end victors and saviors of the Union, younger brothers of Washington and his immortal bands. These tasks are great; they are worthy the labors of the heroic bands of all the past, Paul and Augustine and Patrick and Boniface, who subdued kingdoms, wrought righteousness, and are entered into rest; and they come to *us*, to you young men and women of this day, to these churches to which we belong.

We shall never retreat from Turkey, or India, or Africa; those fields must yet be filled with the light and peace of God, and in that high endeavor our part will not be wanting, and, please God, it shall not be small. And China's evangelization, if attempted with all our hearts, shall only deepen our purpose and strengthen our hearts for these other tasks. Our Lord loves all the nations, and loves each the more because he loveth all.

"He is sounding out the trumpet that shall never call retreat,
O be swift my heart to answer him; be jubilant my feet;
Our God is marching on!"

Foreign Missions and the Work at Home

By Secretary James L. Barton, D.D.

To many persons foreign missionary work is one thing and home missionary work quite a different thing. Many object to giving money to work in a foreign land, while they profess great confidence in work here at home. Such persons little understand how closely these two departments of the same work are bound together.

The foreign enterprise is wonderfully dependent upon the operations of the home missionary societies, not only because many of the financially weak country churches contribute regularly to its support, but most of all because by far the greatest number of its missionaries come from these churches.

The great and wealthy city churches give large sums of money for the support of foreign missions, but they provide only a few of the men and women who go out personally to do the work. The little state of Vermont, which has no large Congregational churches, has already given to the American Board over 220 missionaries. The most of these came from small and financially feeble churches, in fact, from home missionary churches. If the home missionary churches of this country should go out of existence, the foreign mission boards would be in sore straits to find the men and women demanded in their enterprise.

On the other hand, the foreign fields are contributing more than is commonly known to the direct evangelization of our own country. In 1872 the American Board began a mission in Austria among the Bohemians. Two of the original three missionaries sent out were not able to remain in that country, and after learning well the language returned home. They both won a national reputation in this country for their marvelous work among the Bohemians who have sought an asylum upon our shores. Not only this, but many young Christian Bohemians, trained in the mission in Christian service, have come to this country and are now devoting themselves to direct work for their own people. In nine states of our own country, as well as in several places in Canada, there are now mission-trained Bohemian young men engaged in direct Christian labors for Bohemians. In a recent report, Dr. A. W. Clark, one of the American Board's missionaries in Prague, stated that there are now in the United States, engaged in direct Christian efforts for Bohemians, more mission-trained Bohemian men than are at present working for their own people in Austria.

In that mission regular Sunday School Lesson Helps are prepared in the vernacular for the use of the Sunday schools of that country. These lesson helps, as well as other Christian literature, are sent over here in bulk, and are used in Cleveland and Chicago in the Bohemian Sunday schools.

For two generations mission work has been carried on among the Armenians, Greeks, and Syrians of the Ottoman empire. In recent years these people have come to our shores in considerable numbers, bringing their Oriental ideas and yielding to the peculiar temptations of our American life. These people must be met with the gospel, and the only persons to plan for this were returned missionaries from that country, aided by young men who had been trained in the mission schools there, and who were among the immigrants. There are Armenian, Greek, and Syrian congregations in Boston, Providence, Worcester, Lowell, Lynn, Haverhill, New York, New Britain, Chicago, Fresno, and a multitude of other places, too many by far even to catalogue; and every one of these congregations or churches was gathered by a former student of some mission school in Turkey, who brought to this country his Christian zeal as well as his liberal education. Among these churches are strong, independent organizations, like the Church of the Martyrs at Worcester, whose pastor is a graduate of a mission college and an honored citizen of that municipality. Had it not been for these Christian educational institutions in Turkey which trained these Christian workers for

our own land, we could never have met these strange-tongued people as they came to our shores with the institutions of the gospel, and thus prepared them for worthy citizenship among us. There is not a Christian worker among all these various peoples here who was not prepared for his work by missionary labors and missionary schools in Turkey.

The Armenian and Syrian Christian literature, periodical and otherwise, that circulates among these people here is prepared almost entirely in Turkey by missionary workers, and sent from there. The only weekly Christian Armenian paper published in the United States is managed and edited in Boston by mission-trained Armenians. This is an influential paper, with a large circulation among Armenians all over the United States.

Space will not permit the citation of cases where effective work in this country among Chinese, Japanese, and Spanish-speaking peoples has been made possible only through the results of foreign missions to these countries.

It should also be stated that it is much cheaper, from a financial standpoint, to train these Christian workers in the foreign land than it would be to undertake the same work here; and, moreover, the training given there is much more practical and effective. To train an Armenian young man here for ordination over an Armenian church would require eight or ten years of education, including the college and theological seminary. This would cost at least $200 a year and probably $300. At the same time, the chances are that the student would so lose his vernacular tongue and become so out of sympathy with his own people that he would not be acceptable to them as a preacher and leader, even if he were willing to undertake the work. From two to three thousand dollars would thus be used to produce doubtful results in the way of helping the Armenians.

In the interior of Turkey fifty dollars a year is ample to pay all of the education bills of a student through all the years of his preparation. At the same time he is kept in close and sympathetic touch with his people. When he comes here in company with them he is eager to help them as they face the trials of a new, strange, and often hostile land.

There is no doubt that much of the foreign missionary work touches closely, economically, and vitally the work of home missions right at our very doors.

* * *

Mrs. Susan M. Schneider

After a pilgrimage of fourscore and five years this excellent missionary has been called from earth. She was the daughter of Josiah Abbott, and was born in Framingham, Mass., July 10, 1820, the youngest of eleven children. Three of the daughters married clergymen. One of them, Eliza, married Rev. Benjamin Schneider, and with him served as a missionary for twenty-two years in Turkey, where she died in 1856. Two years later her younger sister, Susan, took her place as the wife of Dr. Schneider, and accompanied him to Aintab. She was a true helpmeet to him, laboring at Aintab, Marsovan, and Constantinople. Dr. Schneider died in 1877, and subsequently

Mrs. Schneider returned to Constantinople, where she had a large share in establishing the work at Gedik Pasha. In 1886 she returned to the United States and was released from her connection with the Board. Since that time, while residing in Boston and vicinity, she has been an indefatigable worker in missionary lines, having Bible classes for Armenians at Berkeley Temple, Park Street Church, and with the Armenian church meeting in Pilgrim Hall. In all these places where she labored she won, to a remarkable degree, the affection of her associates and those in whose behalf she labored.

MRS. SUSAN M. SCHNEIDER

Miss Myra Proctor, who was with Mrs. Schneider at Aintab, refers to her energetic labors there, in house to house visitation and in the organization of a Sunday school in a very neglected part of the city.

In 1873 Dr. and Mrs. Schneider were located at Marsovan. Of her services there Pres. C. C. Tracy makes the following record: —

"Very soon after settlement in housekeeping she began work among the poor people in the quarter next our premises, gathering a few children and women into a Sabbath school in her house. She met opposition in curious and original ways. She would enter without hesitation into most prejudiced families, giving no heed to hard words or sour looks, take up a piece of sewing or any bit of work which was in process in the house, perhaps showing the women better ways of doing it. Very soon clouds were dispersed and kindly relations established. Erelong members of that household would be in her Sabbath school. She visited the sick and the woeful, carrying love and sunshine. I have heard people who had kept their distance from the evangelical work exclaim, 'What love!' Her little Sabbath school grew apace, and at last every room, hall, corner was a classroom. I have often seen the stairs occupied with classes, 250 pupils and teachers crowded into the house. Preachers have said to me, 'This woman puts us all to shame with her wonderful labors.'"

Another illustration of her skill and efficiency was shown during her

service at Gedik Pasha, Constantinople, where she organized a large school and held evening classes for young men, in connection with which a coffee house was opened where many persons who otherwise could not have been reached were brought under Christian influences.

A few weeks before her death Mrs. Schneider went to the Missionary Home at Auburndale, and subsequently to a private house near by, where the end came most peacefully on November 25. The funeral services were held in the chapel of the Congregational church, Pres. Americus Fuller, of Aintab, and Rev. Mr. Bahdesarian, pastor of the Evangelical Armenian Church of Boston, participating in the service. The burial was in the missionary lot in the Newton cemetery. Though the notice of the funeral could not be widely given, there were no less than twenty-five Armenians present, bringing with them a large and beautiful floral cross from the Armenian Congregational Church, testifying to the profound affection and esteem felt for one who had been their teacher and guide. Miss Proctor has well said of Mrs. Schneider: "She was by nature very sensitive and sympathetic, unsparing in her efforts to be of service to others and intensely loyal to her friends. She dwelt in the presence of God, and turned to him instantly in all the perplexities of every-day life."

One of the Lien-chou Martyrs. — Dr. Eleanor Chestnut, who was slain by the mob at Lien-chou in November last, was born in one of the Western states and was trained for a medical missionary. A personal friend of hers, Mrs. Julia P. Goodman, sends us the following tribute to the memory of her friend: "Dr. Chestnut was a brilliant student, a fine linguist, graduating from college, nurses' training school, and afterwards from a medical college in Chicago, Ill. In 1894, when in her twenty-fifth year, she went to Lien-chou, where she did most excellent work. She was a delicate woman, and was considered by her friends almost too frail to undertake the life of hardship she subsequently endured. She was, however, brave and courageous, and determined to go, even if she died there. She was a most winning, lovable woman, her generosity and self denial endearing her to all with whom she came in contact. Her letters from China were full of expressions of sympathy for the poor blind people who came to her dispensary. She was especially interested in girls, and, entirely forgetful of self and her own needs and ailments, spent much of her salary helping to educate them to become nurses."

TWO STORIES FROM INDIA

Girls and Widows

[A writer in the *Chronicle* of the London Missionary Society who simply signs himself (or herself) "An Old Missionary" tells some very touching stories about girls in the schools, and how they are often taken away from their homes and all instruction when they are only nine or ten years of age to be married either to boys a little older than themselves or to old men. Two of these stories we give here, that our young people may know how to prize their own happier lot in this Christian land, and also may be moved to pray and give for their unfortunate sisters in India.]

The Story of Kushum

MARRIAGE takes all the children away from school while still young; but it was terribly sad to hear of Kushum, a few months after she left, that she had become a widow. She was still living at home, and I went when I could to see her and her mother. How thankful I was on my first visit after the news to notice the glass bangles still on her wrists and her *sari* with its usual colored border. So the cruel austerities had not yet been begun.

"I am so glad you are not making her fast yet," I said to the mother, who was a widow herself, if I remember.

"No," she said in a low voice, as if afraid even the walls might hear, "she is such a child, we shall wait for a little."

CAMBILA, NINE YEARS OLD, AND HER MOTHER-IN-LAW

But children younger than my Kushum are sometimes forced to undergo these austerities — only one meal a day, and that of poor food, and the frequent fasts. It is terrible for the children; terrible, too, for the parents. I knew of one child whose parents enforced them. Her mother gave the little thing her food late in the evening of the day before the fast, as much as she could eat. Next morning she was put in a room by herself, that they might not hear her crying for even one

drop of water. Possibly her father carried the key of the room with him when he went to his work in the city, lest the mother heart should risk *anything* to still her young child's bitter weeping. I do not know; but I think she would go often to the door to listen to the crying and cry herself, or to shudder at the stillness when she feared lest the child had fainted, or died, perhaps. Better for her if she had.

As soon as the long hours were over the little exhausted, frightened creature was fetched and tended. Her father was asked how he could bear to do it. "I can't bear it," he said, "but if I don't one of my other children will die."

Doubtless all that mother love could give of tender words and caresses was given, but when her brothers and sisters had their two meals, morning and evening, the little widow must have only one; when they had nice things to eat, she, who hitherto had shared all, must go without. Later she would have to go to her mother-in-law and have no love at all. She would look upon her as one whose sin in some former birth had cost her the life of a loved son — an accursed creature.

A LITTLE HINDU SISTER

I am thankful Kushum was spared this cruel fate. Some months later came the news that her husband was not dead. The wild young lad had run away from home secretly, and his parents, imagining an accident, had mourned him as dead until he surprised them by coming home. Kushum, whose young life had escaped being blighted, realized it all so little that she was calm throughout.

The Story of Giribala

Giribala was one of the victims. She was a fat, merry little thing, good and obedient, never absent from school unless her mother was very busy. Then she stayed at home to take care of the baby. I visited her mother sometimes on those days. A bit of matting had been made into a hammock and swung from the tiny veranda roof, and in this baby lay while Giri swung it to and fro. When I sat down her mother would hand the little thing over to me and say, smiling, "Take her away with you," and Giri would dance round delighted. "Will you come to school tomorrow, baby? She is learning her letters now; she can say 'A' already." And baby gurgled

and stretched fat legs and arms. Then Giri would help me to sing a hymn, and when the Bible story began she would smile recognition of it, and put in a confirmatory word now and again. It was a happy little home.

But one rainy season my merry little girl lay down for months of illness. When I went to see her I found a weak little skeleton. "Yes, she would like a hymn." And she nestled down in my arms, but she could not join now.

At last the fever left, and she slowly regained strength. After some months she came back to school, thinner and taller, fond of lessons as ever, and bringing with her the baby sister.

A CHILD WIDOW

"Oh, Giri!" I remonstrated. "You mustn't bring her. She is *too* young. I can't put her name on the roll yet."

"That doesn't matter," she said. "She *likes* to come, and she will be quiet, but you needn't put her name down."

A few months later news came that Giri was to be married. She was not quite nine years old; the young husband was about fifteen, and had been educated at a mission school. That was a comfort; her Gospel would not be torn up. He allowed her, as she was so young, to come back to school for some months after the wedding ceremonies were over. But one day I met him near the school. He had come to tell me Giri must go. I begged for a few months more. He hesitated. "I would be willing to let her remain," he said at last; "I approve of female education. But my mother is dead; my father and I have no one to cook for us."

"Can you not get some woman?" I suggested. "She is such a child; she could hardly manage."

He explained. Their servant had left; in the village they could not get another woman of good enough caste to touch the food, though she did other things. Giri could cut up the vegetables, boil the rice, and scour the brass dishes under her direction.

So a few weeks later Giri said good-by to school forever. I watched her as she slowly collected her belongings — slate and pencil and thimble, the

reading book, with its coarse woodcuts; the torn "Peep of Day," long since finished; the well-thumbed "Matthew," not yet finished. They were all put together and rolled up in the bit of clean rag that is the Indian schoolgirl's satchel.

So she went away to her husband's village — probably a few mud huts, a few palm and banana trees, a pond or two, around a dreary stretch of flat land, hot and cracked from March till June, a mud swamp from July till November. Here this child begins her woman's life. The servant will teach her not only to cook and scour, but to do *pujah* (worship) to the idols; will tell her that unless she does she will never have a son, and in that case her husband will marry a second wife, and when she herself dies she must go to hell; there will be no son to light her funeral pyre.

The docile child will not forget the lessons she learned so eagerly at school; but she will be far from any help. How is she to fight those deadly superstitions? And far away in the little village there will be no one, not *one*, to bid her trust her Father in heaven and Jesus her Saviour, who love her and her child.

A GROUP OF HINDU WIDOWS

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Conducted by Harry Wade Hicks

Systematic Giving

By Rev. John Hopkins Denison

MONEY is power in storage. The man whose hand can rub a gold eagle can call up thereby a mighty Djinn who will transport him on the wings of the wind from Boston to New York and back. It will carry his messages on a flash of light to farthest India. Yes, this genius will spread his wings and gather wheat from Minnesota, beef from Texas, sugar from Cuba, fruit from Jamaica, spices from the Moluccas, and tea from the far Celestial Empire, and spread a feast of them all before you. Two cents' worth of this miraculous power will gather information from the farthest confines of the earth of all that has happened during the day and lay it on your table.

The great responsibility of the Christian today is how to use this vast stored power, of which each one has at least a small amount. Ministers have neglected to show the almost incredible power that lies in the hands of the church of Christ — power that would reduce the suffering and sin of the world nearly by half, if it were intelligently applied to that end. The stored energy of the church is being wasted on absurdities, because men have never honestly and intelligently faced the choices that confront them. Ten dollars would save the life of a miserable, blind wretch dying in agony in China, and restore sight to his eyes; even a few cents of it would help. Can any Christian honestly say, "I know this, but I *prefer* to spend my money on bric-a-brac?" It would change a girl in Egypt or Turkey from a mere animal to a human being; it would keep alive a miserable skeleton of a famine child in India, and give to it education and Christian love. Can a church member say, "I prefer to use this power to deck myself out with ribbons and neckties?"

Every Christian should make up a budget and hold himself to rigid accountability. He should put in one column the things he must have — bread, water, clothes, shelter; in another the things he would like — luxuries, amusements, comforts, bric-a-brac. Before he spends anything in the second class he will set aside, as a definite part of the budget of things he must have, a certain sum for the service of God and the help of others. Jewish law prescribed a tithe. That means that each one must cut down his expenses until he is free to give to the service of God a tenth of his income. That was the law of the Jews; the love of a Christian should do better.

Then comes the question as to when to give. Some people give in lump sums, or intend to do so, but usually before the gift is made the sum is drawn upon for other purposes. The only way that is really practicable is to set aside a certain sum every week or every pay day and give it then. The average man has an income of ten dollars a week. This would mean that he would set aside one dollar for the service of God and help to his fellowmen. If of this he gave fifty cents to the work of his own church and twenty-five cents to home missions, there would remain twenty-five cents a week for foreign missions. If one-sixth of our Congregational church members did this the American Board would have a sum of more than $1,200,000 per annum to draw upon, without asking

any gifts from wealthy men or from the other five-sixths of its membership. Nearly every boy and girl has an income of at least ten cents a week. If each Sunday school scholar in our Congregational schools gave a cent a week to foreign missions we would have $350,000 per year as a result. This is what faithful, systematic giving will produce. When one realizes the almost incredible amount of good that could be done with this sum, the relief that could be afforded to the distressed, the whole tribes that could be changed from brutal savages to Christian men and women, it is enough almost to daze one.

There is not only the question of when to give, there is also the question, "To what shall we give?" Unless this is decided by careful and prayerful thought the money that one has in store for God's service is likely to be thrown away on some persuasive fraud. Even at the best he gives it to the man who makes the most eloquent appeal rather than to the cause where calm intelligence and careful scrutiny tell him that it will be used to greatest advantage.

Each church should make up a definite budget of its own, first of the things to which it must give, then afterwards of those to which it may give after it has fulfilled its first obligations. The Congregational Church has its own specific agents which are doing its work in all the needy fields. Only after it has done its duty by them should outsiders present eloquent appeals in behalf of other things. Each individual should live up to his own responsibilities and hold himself rigidly accountable for the wisest and most effective expenditure of what little he has to give. If every Christian would only abide by these principles it seems as if the day would not be far off when the kingdom of God would come and his will be done on earth as it is in heaven.

Suggestions to Conference, Union, District or City Missionary Committees

(Continued from December)

VI. The Cleveland Institute

A BRIEF account of the missionary institute held in Cleveland, O., November 1–3 may prove stimulating and suggestive to city union committees. The number of delegates enrolled was about 350, representing ninety-two churches, missions, and training schools, and including some twelve denominations. The expense of the institute was fully covered by the enrollment fees and contributions.

An immediate attempt was made to conserve results of the institute through the action of the City Pastors' Union, who voted that the same committee who planned the institute should continue in office to follow up its work and to plan for another institute on a larger scale for next year. It is the purpose of this Executive Committee to help stimulate missionary interest in the churches of Cleveland and vicinity by utilizing, when possible, the volunteer student workers in the accessible colleges, by holding missionary mass meetings at intervals, and by maintaining a normal mission study class. The committee also aims to be of use to the local churches in the formation of mission study classes, avoiding in every case the appearance of a new and separate organization. An especially beautiful spirit of unanimity and harmony characterized the entire working of the institute, both in the preliminary stages of organization and throughout the sessions.

A Life Work in South Africa

[A series of biographical sketches embodying a few suggestive facts in the lives of American Board missionaries in Africa will appear each month in this department. The story of Rev. Daniel Lindley, D.D., is the first in this series.]

Among the six young men who formed the heroic band of American Board pioneers in South Africa was the son of an eminent Presbyterian clergyman, Rev. Jacob Lindley, D.D. This famous father of a more famous son was the founder and for twenty years the president of Ohio University, from which Daniel, the son, was graduated. The stalwart grandfather, Dennis Lindley, was one of the early settlers of Western Pennsylvania, and for sixty years an elder in the Presbyterian church. Thus the mental vigor and spiritual sturdiness which characterized the grandson came down as a family heritage.

MRS. LUCY ALLEN LINDLEY

REV. DANIEL LINDLEY, D.D.

After graduation from college Daniel Lindley taught school for three years, thus enabling him to pay his way through Union Theological Seminary of Virginia. He then became pastor of a church in North Carolina, and speedily won the ardent devotion of his people. At this time he felt the call of that distant, dark continent, and in response to the appeal sent out by the Board decided to go to Africa. Since many of his church people were slaveholders, astonishment and indignation were rife among them when they heard of this unaccountable decision on the part of their young minister. He was asked how he succeeded in breaking away from their detaining hands. He replied: "I preached four sermons on the kingdom of God and one on the Great Commission, and if ever I preached from my heart I did then. My people saw that the call was from God, and gave me up, saying, 'It is his will that you should go.'"

In December, 1834, Daniel Lindley and his wife, who was Lucy Allen, of Richmond, Va., sailed for the Cape of Good Hope. From Cape Town they took the memorable journey of a thousand miles to Mosika, traveling the entire way by ox wagons. Here in the land of Mosilikatse they

established their mission. Perils and hardships surrounded them because of the persistent strife between the Dutch settlers and Mosilikatse. In a battle a spent bullet fell on Mrs. Lindley's bed, where she was lying ill with inflammatory rheumatism. In 1837 the missionaries were forced to leave Mosika and retrace the weary and perilous journey to Port Natal. For nine days on their return trip Dr. Lindley subsisted on brown sugar only.

War between the Dutch and Dingaan, the Zulu chief, again thwarted the plans of the missionaries, and they sought refuge at Port Elizabeth. At last, in 1839, Natal was seized by the colonial government, and the harassed missionaries were able to return. In the new English colony at Natal Dr. Lindley labored for thirty-five years, and was passionately loved both by the Dutch Boers and the Zulus. The *Natal Witness* of July, 1863, contains this significant comment, "If there is a human name that warms the heart of the Natal Trek-boer, from the port to the far distant interior, it is the ever to be remembered name of Daniel Lindley."

When it was decided that Dr. and Mrs. Lindley must come to America to spend the evening of their days, there was great mourning on the part of their friends, black and white. At the farewell meeting one of the native preachers said: "We have met to bury our father and mother. Our missionary knows all, from the governor to the poorest man, and he is called by all 'father.' His wife has taught our wives, and by precept upon precept and an unwavering example of goodness and faithfulness has done her work for Christ." An offering was then taken, and $100 was given by those loyal Zulu Christians to be held in trust and used to bury their father and mother when they should die.

Daniel Lindley was a man of remarkable versatility and adaptability to all possible circumstances. He was not a mechanic, but he could teach the native Christians how to make bricks and build houses and construct furniture. He was not a physician, but his wise efforts frequently stayed the ravages of disease. He was not a sportsman, but no rifle was as unerring in its aim as his. Of his power as an orator the half cannot be told. Dr. Cyrus Hamlin traveled through the United States with Dr. Lindley, and his comment is especially telling: "It may be difficult to explain his power over his audience, but in fact I never knew an audience to tire nor to flag in the closest attention. When he had made his statement, and with his peculiar earnestness had set forth the difficulties, the success, and the wants of the work, the providential call to enter Africa through the Zulu race and Zululand, his closing appeal was often of irresistible pathos and power. The whole audience would melt beneath it. Secretary Treat said to me, after one of those genuine bursts of overflowing feeling, when 'the Spirit of the Lord had come upon him,' 'I never saw an audience so entirely subdued by a missionary's address.'"

His declining years were years of bereavement, weakness, and pain, but they were buoyant with Christian hope and confidence in that Redeemer whom his soul loved. His was a kingly life, because of his whole-souled allegiance to the King Immanuel. Dr. Hamlin again says of the nobility of his life: "He has left a blessed memory. Earth seems better, more allied to heaven, for having produced such men. But such men are not of earth. They are 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God.'"

Picturesque Africa, or the Natural History of Africa

THE following topical outline has been prepared, illustrating how the knowledge of Africa gained in the mission study class can be put to practical use in the Christian Endeavor missionary meeting. The succeeding paragraphs are designed to supply the Christian Endeavor missionary committee with the necessary leading suggestions which shall point the way to a more formally prepared program. Chapter i, "Daybreak in the Dark Continent," has been used as a basis of reference, supplemented by Stanley's "In Darkest Africa" and the "Geography of Africa," by Edward Heawood, published in the Macmillan's Geographical Series.

THEME

"He who made shall bear"

OPENING SERVICE. After one or two hymns, which should be chosen to introduce the central thought of the evening, the devotional service should lay emphasis on the theme suggested, using for Scripture interpretation Isaiah 40. The prayer service should also center about this thought, that God the Creator is for that very reason the Preserver and Redeemer.

MUSIC. For those who have access to the hymnal "In Excelsis" impressive use could be made of hymn No. 682, "Watchman, tell us of the night," as a solo, using the second tune, "Watchman."

FOREWORD. Let the leader introduce the topical presentation of the subject by a brief and vividly suggestive talk, pointing out the attractiveness of the physical geography of Africa, as well as its untoward effect upon the history of the people, *e. g.*, the variety of the scenery and of the natural products; the inaccessibility of Africa on account of poor harbors, and the consequent limited development of the people; the density of the forests and the great lonely stretches of country as affecting the religious conceptions of the people, suggesting evil spirits instead of good.

MAP EXERCISE. This introductory talk should be immediately enforced by a map drill, which if rapidly and suggestively conducted should appeal at once to the interest of the audience.

TOPICAL DISCUSSION OF SUBJECT

NOTE.—Topics should be brief and to the point, not exceeding five minutes. More topics are purposely suggested below than can be included in one hour's meeting, in order that a choice may be possible, according to the reference books available.

1. The Mountains of the Moon and the Fountains of the Nile. "In Darkest Africa," Vol. II, Chaps. xxix, xxx.

2. Ancient Egypt. "Geography of Africa," pp. 118–132, or Appendix A, "Daybreak." Connect with this study the Biblical references to the land of Egypt, *i.e.*, the descent of Jacob into Egypt and the Exodus, and especially the flight of the Holy Family into Egypt.

3. The Great Deserts and Their Effect upon the People. "Geography of Africa," p. 11. "Daybreak," pp. 17, 44, *or*, as alternate, The Great Central African Forest. "In Darkest Africa," Vol. II, Chap. xxiii.

4. Natural Resources of Africa, and the Moral Responsibility Involved. "Daybreak," pp. 19–23. "Geography of Africa," pp. 10–18, 128, 132, 150, 179.

5. The Region of the Zambesi. "Geography of Africa," Chap. xi.

6. Some African Landscapes (using pictures if possible), *e. g.*, Victoria Falls; Ruwenzori, the Cloud King; Pyramids of Egypt; Cape Town and Table Mountain; etc.

7. Relation of the National Background to the Evangelization of Africa. Trace this relation through the law of cause and effect, *i.e.*, the physical environment is in large measure responsible for the typical, pagan African, and the African because of his depravity lays claim upon our enterprise on his behalf. On the other hand, the natural environment can be made a means of help in the evangelization of Africa, making use of its beauty as well as its practical utility as uplifting agencies.

8. The Spirit of Prayer as the Basis of All Thought and Effort for Africa.

Again God the Creator is also the Preserver, "He who made shall bear." The spirit of enterprise is sufficiently alive and potent in Africa, but it will be fatal to the development of that wonderful land without the spirit of prayer to illumine and point the way for the best good of Africa and its people.

Letters from the Missions

Micronesian Mission

REVIVAL ON PLEASANT ISLAND

PLEASANT ISLAND, also called Nauru, though lying just under the equator and at a long distance from the Marshall Islands, is yet regarded as belonging to that group. It is about five hundred miles southwest of Butaritari in the Gilbert group. On Pleasant Island Mr. Delaporte and wife have been laboring for nearly six years, and are now reaping the fruits of their labors. Under date of September 22, Mr. Delaporte writes: —

"That for which we have prayed and toiled during the past two or three years has at last been granted to us — 362 men, women, and children have made a stand for Christ in July, with about one hundred more to follow in the near future. Let us praise Jehovah for all his mercies. Bless the Lord, O my soul! It was on our usual communion Sabbath. We had prayed for a special outpouring of the Holy Spirit and had expected to have it.

"Nearly four hundred adults, with their children, had been instructed in the way for two or three years past, and they even had claimed a change of heart, but not one of them showed a definite desire for baptism and admission into the church during all these years. A few days before these never to be forgotten Sabbaths it seemed as if the time of reaping had not yet come. Wife and I felt just a little depressed, perhaps wrongly so, that the people did not come out and boldly declare Christ as their Saviour and King. We made no special effort whatsoever to induce people to come, but worked on in our usual manner. On Saturday, July 8, the fire descended. Early that morning the natives began to come; men and women, old and young, begged to be baptized and taken into the church. By Sabbath morning 136 dusky men and women were gathered around the platform in our church to receive the sacrament of baptism and to be admitted into the fellowship of the Nauru Evangelical Church. One hundred and eighty-two persons had made application, but forty-six were found, after due examination, to be not quite ready for the rite of baptism."

A HIGH DAY

"Great as our joy and victory were that day, it was to be eclipsed on the following Sabbath. The Lord's Supper had to be postponed until the following Sunday, as I felt not able to administer it after baptizing so many people, because immediately after the baptism of adults, according to our custom, we marry those who have hitherto lived together as man and wife according to heathen custom, and lastly we baptize their infants and smaller children. At the close of the service, which commenced at 10 A.M. and closed at 4 P.M., I made the announcement that we would, *Deo volente*, gather around the Lord's table on the following Sabbath. But it was not to be so after all. During the week 287 men, women, and children, among whom were nearly one-half of our larger school children, came and clamored for baptism. And thus the scene of the previous Sabbath was repeated, with the only difference that it was still more blessed to be there. How our hearts went up to God in thanksgiving that morning my pen cannot describe. I think it was the grandest and most impressive sight we have ever witnessed as we looked down on the 100 boys and girls, all between the ages of twelve and fourteen, who were gathered around us to receive baptism, the choir singing softly during the ceremony such beautiful hymns as 'Saviour, lead me, lest I

stray' and 'Ring the bells of heaven.' It was worth six years of prayer, toil, loneliness, and severe disappointment at times to be there that morning. How we wished to have our missionary father, the Rev. O. H. Gulick, and the many loyal friends and supporters of this mission among us! A glimpse of that scene, when fully 1,100 natives worshiped their God, our God, would have repaid them manifold for the sacrifices they have made for this work.

"We have now, September 20, 1905, a church membership of 474 adults and 283 baptized children of members, real or adopted, or a grand total of 757 baptized souls in our congregation, as against 248 adults and 131 children (379) on December 31, 1904 — a gain of 236 adults and 152 children, or 388 in all, during the first eight months of the present year.

"The work is at present in a fine condition. During the past six months twenty-three persons have come over to us from the Roman Catholics, being tired of their Mariolatry and saint worship. Only three have been enticed away by the priests. They actually pay the people to come, giving them large presents of tobacco, biscuits, and rice. However, the people who have just a little common sense do not go to them.

"I may now say that the translation of the whole New Testament is finished. Before this letter reaches you I will have begun its second reading. It is my plan, if time and strength permit me, to add Genesis and Exodus and a few psalms and to have it all printed and bound during the coming summer. May our Heavenly Father bless this effort which I have made to give our natives the Word of God!"

Mexican Mission

A TOUR ON THE NORTHWEST COAST

MR. WRIGHT, of Guadalajara, has of late made a tour with Mr. Wagner of Hermosillo at a number of towns which Mr. Wagner has heretofore visited, and which he specially desired some other of his brethren should visit with him. Mr. Wright writes: —

"At Cumpas we have the largest congregation in the state at present, and I think it will compare favorably with any in the country, although the town is a small one of perhaps 2,500 inhabitants, not yet reached by the railroad. We held services for six successive nights there, with an average attendance of 115 *inside* and many attentive listeners outside; and on Sunday night, when the new church building was dedicated, the audience was over two hundred. This building is the result of five years' effort — the walls falling down once — and was erected at their own expense, except the iron for the roofing, which Mr. Wagner secured for them. The following night their pastor, Alejandro Villa, was ordained to the ministry by a council duly called, which, although rather limited as to numbers and representation, was the best that could be done under the circumstances, and that was the only probable opportunity for securing the ordination by his own church. Mr. Wagner and I had to *take turns* rather monotonously in these two services of dedication and ordination, but we tried to do the thing properly and in order, and wondered whether the primitive churches of Asia Minor were any more strict in their ecclesiastical ceremonies.

"From this place we proceeded by horse, passing the first night at a little cattle ranch, the second at Lampasos, at an elevation of 5,000 feet, where there are a few believers whom we did not stop to look up, as we arrived quite late; and the third in *tierra caliente* again, near the Yaqui River, after having been

thoroughly wet by a hard shower. We crossed that river the next morning in a boat, letting the horses swim, and arrived at Sahuaripa, the head of the district of the same name and the largest town in the district, with a population of about 2,500. The congregation here is not so large as it had been formerly, on account of deaths and removals, but there is a little band of faithful ones who keep up the services, and if one could be secured to push the work actively, and especially if a school could be established here, it seems probable that a good strong congregation could be gathered very soon. The people are favorably inclined toward us, and we ought to hold this place as a center for our work throughout the district.

"About three miles up the river from Sahuaripa is La Mesita, a town of some three hundred inhabitants, and about ten miles further up is Arivechi, with perhaps eight hundred. At the former place we have several faithful families, and can always get a congregation of thirty or forty when a preacher arrives, while at the latter Rosendo Soto is carrying on a school, conducting services, and visiting other places as often as he can. From this as a center one can reach in a day's ride Tacupeto, Sta. Eduica, La Chipiona, Guisamopa, Bacanora, and some other points, in each of which there is a group of believers and many others ready to listen and attend services. In most of these places there are those who are anxious to be received as members, but Mr. Wagner has discouraged this step until a sufficient number can be gathered to hold regular services themselves and organize formally. In fact, throughout this whole Sonora field there are many persons whom the missionary considers to be full Christians, worthy to be received, but who are not admitted because of lack of opportunity to organize the work through lack of helpers.

"The school at Arivechi is a thorough success. It is talked about through the whole district, and our teacher has been solicited by other places and by individuals who have offered to double his salary if he would go with them, but he remains faithful to our work. We spent a week in this community, with good services each night, Mr. Wagner going to Tacupeto and La Chipiona, and I, with Soto, to Bacanora. At this place we have only one family of recognized believers, but there are several men, formerly hard drinkers, who have given up drinking through the influence of that family. The night we held services there it was raining, and still the room was packed full, and there was a crowd at each door listening attentively to all that was said. The leading men are anxious for a school like the one in Arivechi, and at my suggestion, made after we had saddled our horses, a paper was circulated requesting the mission to send a teacher for a boys' school, and agreeing to raise as much as sixty dollars a month for such a teacher, and to leave him free for evangelistic work outside of school hours. This was signed in half an hour by seventeen heads of families, representing the leading ones of the place, and there will be no opposition to it.

"I have seen no better apparent opening for work practically self-supporting in this country; but, on the other hand, Mr. Wagner, who knows the field and the people, does not regard this so favorably, because he fears that no permanent work can be established there. It is the center of a famous *mescal* region, and the principal and almost only occupation of the people is connected with the manufacture of this whisky, and while they may be converted and give up drinking, as some have done, we would hesitate to form a church of those who were engaged in such an occupation. If they gave that up they would have to leave the place to find work elsewhere. For my part, I think that such

a destruction of the work and scattering of the good material to other parts of the country would not be at all discreditable to the mission; but I also think that the opinion of the missionary on the field, who knows the circumstances and people so much better, is worth more than that of a passing visitor. This formal petition from the citizens of Bacanora, however, is before the mission for its action.

"From Arivechi we started on, stopping over night and holding service at Tacupeto, at Guisamopa, an interesting *hacienda* which has sent out believers to many other places, and at Yécora, where Ricardo Rivas, who studied in our *Colegio Internacional*, is in charge of the public school, and spent Sunday at Tierras Bermudez on the big watershed. There are a few families of interesting believers here, but no hope for development. Then on, down toward the Yaqui valley, one day to Concepción, another to Nuri, where Indian troubles ahead caused us to swing out further east and south to Los Cedros, on to the little ranch of Santa Ana, where we spent the only Sunday on our trip without a regular congregation. We had several hours' conversation and Bible reading, however, with the family, who listened with interest and sympathy, although this was the first that they had ever heard of evangelical Christianity. The next day took us to Cócorit, where we reached telegraphic connection, and entered into the great fertile, irrigated or irrigable Yaqui valley, about which Mr. Wagner is so enthusiastic."

European Turkey Mission

FULL SCHOOLS

MR. OSTRANDER writes from Samokov, October 19: —

"Our schools have opened auspiciously, with a full attendance and in pretty good shape for the work of the year. The girls' school, as usual, is full to overflowing and has absorbed even more accommodations in adjoining buildings than in former years. The Collegiate and Theological Institute has a larger attendance than last year, especially in the boarding department, and we too have had to rack our brains and make special arrangements to provide for all our boarders. We have had as yet absolutely no difficulty from the government in regard to religious instruction and church attendance, and in fact have heard nothing further about that matter since the first intimation was sent to us. We think that we are ready for it if it does come up. We have prepared a declaration, which we require all Orthodox parents or guardians to sign, stating that they have confidence in us, and that they leave to us the training of their children while they are under our care, including religious instruction and church attendance. So far I know of only one case in which an Orthodox parent has refused to sign this declaration. In the boys' school we have more Orthodox students than last year, and expect still others to come, and I am sure that there has been no diminution in the girls' school. We naturally feel hampered by the debt that is resting on our school, and so were not able to engage all the teaching help that we really ought to have this year. For instance, we ought to have a man to take charge of our expanding French course. We could not afford it this year, so the work had to be divided between Mrs. Baird and me, an arrangement which is by no means the most satisfactory one. As we contemplate the expansion which is necessary if we carry out the action of the last annual meeting, we cannot but regard the future with a good deal of anxiety from a financial point of view."

A SUCCESSFUL CONFERENCE

MR. OSTRANDER wrote from Samokov, November 15: —

"Last week the fall meeting of our conferences took place in Philippopolis. It was a joint meeting of the two conferences, such as is held regularly once every three years. The spiritual tone of the meetings seemed to me excellent, and there were many evidences of God's special guidance in the selection, preparation, and presentation of the public addresses and sermons. Invitations were distributed throughout the city for each of the three evening services, and the people responded by filling the church on each occasion, the audiences numbering 400 or more. Tuesday evening there were two addresses on 'The Present Religious Movement or Awakening, and Our Attitude towards It'; Wednesday evening a sermon on 'Almost a Christian'; and Thursday evening another sermon on 'Following Christ a Personal Duty.' Besides these Mr. Holway had a special service to try to bring some of the young people of the congregation to a definite decision for Christ. So you see the whole tone of the conference was evangelistic, and all that was said was listened to with the closest attention. The daily prayer meetings were spirited, earnest, and helpful, taking their keynote from the evangelistic addresses and having as the burden of the prayers the outpouring of God's Spirit on all workers, church members, and churches. The farewell meeting, instead of finishing within an hour, continued nearly two hours, and even then all were not able to take part who desired to do so.

"An interesting person in these meetings was one who on the morning that the conference began, because of spiritual dissatisfaction, had discarded his priest's robes and cut off his beard and hair in Sofia, and then, without knowing why, had started for Philippopolis. On the train he met some of the delegates to the conference, had spiritual conversation with them, and learned about the meetings. He attended them all regularly, and at the last meeting spoke and prayed very simply but earnestly, giving his experiences and hopes. Many were moved to tears. He is a young man, and if he comes fully and positively into the light may prove a valuable worker for the evangelization of his people. Could you not make him and two other former priests who are in a similar position special objects of prayer, both privately and in some of your meetings?"

Western Turkey Mission

WORK IN OUTSTATIONS OF SIVAS

MISS GRAFFAM, of Sivas, reports several interesting items from their outstations, especially from Gurun and Tokat: —

"The graduating exercises of the schools went off successfully this year. From the boys' school there were six graduates and from the girls' seven. Of these seven, five are appointed as teachers in different outstations. Immediately after our commencements I went to attend the closing exercises of the Gurun schools, from both of which there were graduates (two from each), three of whom will come to Sivas and enter our second classes. Thanks to the untiring efforts of the preacher, this is the most successful system of schools outside of Sivas, being parallel to ours except the last two years, and having a good kindergarten which is the pride of the community.

"From Gurun I went to Ashurdé and Derendé, where for the last few years our efforts have been confined to occasional visits and occasional attempts to have a girls' school in one or the other of the places. Ashurdé is a village, a suburb

of Derendé, which is a city of considerable size. Last year the teacher of the girls' school in Ashurdé died, and I went to see if I could find a way to open a school in one place or the other. At Ashurdé I met with utter discouragement, not finding any coöperation on the part of the people even to the extent of being willing to provide a suitable place for a teacher to stay. At Derendé the outlook was even worse, and I said to the preacher who had gone with me that this was the darkest place I had seen in all my travels. I was about to give up the whole thing, when some one spoke of a girl who had been in the Sivas orphanage and happened to mention her name, Prapion. I said at once, 'If that is the Prapion I know, she is the teacher for this place.' I called upon her and found that she was indeed the girl who had finished the course of study in the orphanage, and on account of the miscarriage of a letter had remained with her mother and was trying to earn her bread by weaving. The preacher who was with me was delighted and said, 'The Lord prepared that teacher.'

"We then began to look for a room for the school, and the only one to be had was next door to Prapion's house. The only thing left was to get the permission or rather support of the priest, as the government would surely close a school unless it had his protection, and we found him enthusiastic over the idea, as he has two little girls of his own. When we think that in all this city, as in many others, there is absolutely no way for a girl to learn to read unless some father or brother is willing to spend his time to teach her, we shall follow this little beginning with our prayers that it may be the opening of a useful work for the women of this city, who are now decidedly the most unfortunate ones that I have seen.

"At the annual meeting this year four stations had prepared requests for kindergarten training teachers, but these four requests were finally modified to a request that a teacher be sent to Smyrna, which place for the present is vacant on account of Miss Halsey's absence. The question now comes about a teacher to tour among the interior stations. This arrangement may be a solution of the great need we have for kindergarten teachers if the work does not develop too fast.

"The Armenians are opening kindergartens everywhere, and my hope is to train teachers for them as well as for the Protestants. Their kindergarten here in Sivas numbers hundreds, and the teacher is an earnest Christian girl, but not very well trained. We cannot estimate the good that such teachers can do, and we need a training teacher just for Sivas. But lest it be said that the funds are not enough to send three teachers we unite in asking for this one. The recommendations of the annual meeting, that this teacher for this work be one of broad education and that the candidates for training be graduates of one of our high schools, cannot be emphasized too strongly."

TREBIZOND

Dr. Edward Riggs, of Marsovan, being much in need of change and rest, went with his wife in October to some of the outstations on the Black Sea coast and on to Trebizond, from which city Mrs. Riggs wrote the following: —

"I have been in Trebizond before, in former years, and know that it is, in many respects, a peculiarly hard field. The people are, in general, very worldly indeed. Faith in the old churches is at a very low ebb, and carelessness or infidelity is taking its place. The churches are empty, while the gambling saloons are thronged. The difficulty of obtaining permits to travel, amounting to impossibility just now, especially to travel to Constantinople, hampers trade exceedingly, and brings much business to a standstill. Hundreds, perhaps thousands of men in this city are out of employ-

ment and are an easy prey to all forms of temptation. The number of Protestants is very small, and there is a sharp line of distinction that makes members of the old churches shrink from the name of Protestant. And yet many of the Protestants are not very different in their spiritual life from all the rest. This is the discouraging side.

"But the future is as bright as God's promises, and Dr. and Mrs. Crawford are by no means discouraged. They have a fine kindergarten school and a promising grammar school right in their own house; and they are reaching out in all directions, making friends and gaining an influence. Many young men, both Greek and Armenian, come freely to their house, and always find a welcome, and take away with them something which, with God's blessing, may change and purify their lives. There is at present in this city more access to Armenians than to Greeks, and the outlying districts are, I should think, about half and half Armenian and Greek; and when Mr. Charles Tracy comes here, who knows Armenian as well as Greek, the missionary strength will be more than doubled, and we must see, with God's blessing, a grand advance against the powers of evil.

"Trebizond is a beautiful place. The beautiful sea view—which is not a black, but a deep *blue* sea—with the curving, sandy shore, makes a lovely foreground for the grand mountains covered with verdure and crowned with rocks. In the distance, too, are snow-capped ranges in the direction of Russia. Forty-nine years ago, when I was a little girl, my father brought his family here to spend the summer with Mr. Powers's family in their summer retreat at the village of Lefanos. I have a very vivid remembrance of the delights of that summer in the woods. Last week we took horses and went up to that same village. I could recognize the contour of the mountains and the slopes into valleys; but the woods are largely gone, and in their place are gardens and filbert orchards. Well-made houses abound in the place of the half dozen 'shanties' that we saw then. We saw one old man who remembered the old missionaries. Poor old man! he lives all alone in that village. He has several relatives, among them a daughter, who have gone to Russia, and he would like to spend his last days with them, but he cannot get permission to leave the country. There are a great many such aching hearts, whose loved ones cannot return to them, nor can they join them in another land. May God in pity bring about a better state of things!"

THE BROUSA SCHOOLS

MISS POWERS reports with much gratitude the return of Miss Annie Allen, whose health had rendered a prolonged absence necessary. As to the schools Miss Powers says: —

"We have now twenty-four children in the kindergarten, twenty-five in the primary and twenty-eight in the high school, of which twenty-eight (primary and high school) are boarders. Several others have applied for admission as boarders, so that we are likely to have a much larger number than ever before. We have received more than usual at a reduction, in order to give the people an opportunity to learn the value of an education!"

BOURDOUR AND SPARTA

MR. MCNAUGHTON, of Smyrna, reports a three weeks' stay among the outstations of this section of their large field: —

"Baindir was the first place we visited. This important center has been without a pastor for several years, and the little band of Protestants feel the loss keenly and long for the time when they can again have regular services. Our visits are necessarily limited in their number, but are greatly appreciated. From Baindir we pushed on to Eodemish, where

we found a wholly different state of things, for here there is at present a preacher, teacher, and Bible-woman. We found the congregation in an actively hopeful condition. The preacher is a man of experience and seems to have a firm grasp of the situation. While the accessions from the old churches have not been many for some years, yet the increase from within has been considerable, and a band of young men are growing up from whom we expect much. The school, though small, is doing good work. The Bible-woman's services are most efficient among the women of the congregation, and her house to house visitation makes her influence tell in a large number of families.

"On our way from Eodemish to Bourdour we spent a night at Aidin, a city of 40,000 inhabitants, where in years gone by a hopeful work was carried on. The absence of a regular worker has resulted in the scattering of the nucleus gathered. I collected the brethren, whom I found deeply in earnest, and we had a very pleasant and, I hope, profitable service. This little band of Protestants meet every week for prayer, and if their numbers are not increasing they certainly are growing in strength and those graces that make up the Christian life.

"Bourdour has for years been one of our strongest outstations. It continues to maintain that reputation. The work has reached a point where the children of the first Protestants are growing to manhood and womanhood. They are the hopeful material for the future, and are a decided improvement on those who come in from the old churches. While here we have been kept very busy visiting and receiving callers. What a contrast to the state of things when the present pastor came here nineteen years ago! He remained three weeks without a single person coming to see him. He was on the point of writing to Mr. Bartlett, the only missionary in the field at that time, that the time had not come for work in Bourdour and he intended to withdraw. However, patience and faith rewarded his labors, and now he has the satisfaction of seeing a hopeful work in his hands. In the school we have a good teacher and the register shows thirty-seven names.

"From Bourdour we went on to Sparta, a city of 35,000, about eighteen miles to the east. Last year we sent the Bible-woman who labored in Bourdour to Sparta, as that important city was without a pastor. Indeed, no regular supply has been maintained for nearly fifteen years. We visit Sparta twice a year, and the pastor from Bourdour has for some time been spending one Sunday a month with the brethren of this city. The presence of the Bible-woman has greatly encouraged the brethren, and she has done most important work in her visitation among the houses. We were there from Friday noon until Wednesday morning. During that time I conducted four services, and over twenty families were visited, many of these being prominent in the city. I also visited many in the market. We were received everywhere with great cordiality. O that we could start a real strong work in Sparta! The Protestant brethren are few and poor, but that they should survive at all after all these years of neglect is wonderful.

"Among them is a most interesting character, a Greek, who is known as blind Thomas. He is almost totally blind, very poor, and now that he has become a Protestant he is deserted by all his friends; indeed, his brother, who ought to support him, has been urging all his friends to refuse this blind brother any help, hoping in this way to compel him to return to the Orthodox Greek Church. He is very firm, and although destitute, so far as this world's goods are concerned, is strong in faith. He goes about the market every day, and always with his Bible in his pocket. He cannot

see to read a word, but he asks others to read, and this gives him a chance to speak for his Master. He is intelligent and very apt in interpreting Scripture.

"Sparta should not be neglected any longer. The appeals for a pastor and schools are most urgent. There seems to be every hope for a strong work, if we could only purchase a suitable property and provide the workers."

OUTSTATIONS OF CONSTANTINOPLE

DR. GREENE, of Constantinople, under date of November 14, sends interesting items concerning the prominent outstations of that field: —

"During the year past it has been my privilege to visit, by special invitation of each church, Nicomedia, Bardezag, Adabazar, Bilijik, Brousa, the Dardanelles, Adrianople, and Rodosto; to assist the Protestant families, to preach, and to administer the sacraments in the places mentioned. I returned last night from a visit of five days to Rodosto, which is the most important city and port on the northern coast of the Sea of Marmora. It has a population of some 3,000 Jews, 10,000 Turks, 10,000 Greeks, and 13,000 Armenians. It is the center of trade for an extensive and fertile region, and has very considerable commercial transactions with Constantinople and with Europe. The city is built on hills rising from the sea, has an excellent climate, and a good supply of water.

"An evangelical church was formed in Rodosto in 1852, and in a period of a little over fifty years the church has had four pastors and has received ninety members, and of these members it has lost forty-one by death and twenty-two by removal. It has furnished nine evangelical pastors and preachers (one of whom has served an American church for many years), eleven male and twenty female teachers, and nine colporters. Fifty-one persons from the Protestant families, the most of them being young men, are now living abroad, fourteen of them being in America. The departure of so many persons, mostly young men, has very seriously retarded the growth of the church, and has prevented its becoming self-supporting. At the same time its loss has been gain to many other communities, and the old stock is not yet dead nor exhausted. At present the church has twenty-four resident members, a considerable majority being women, and the community numbers, large and small, sixty-five souls. During the past year the community gave $123 for religious and benevolent objects, not including school expenses. The church maintains religious services in two quarters of the city, more than a mile apart, and on my recent visit I preached in the one quarter to an audience of 100, and in the other quarter to an audience of 130. At both services there were present many Gregorian Armenians, and among these were several very influential and wealthy men. These men came to me for a special interview, and presented a most earnest plea that the Woman's Board establish in Rodosto a day school for boys and girls, like the school in the Gedik Pasha quarter of Stamboul. The Gregorian families have a thousand children of school age, and for various reasons their own schools have been very unsatisfactory to the people. Our present Protestant school for boys under a native teacher has forty-two pupils, and forty of these come from Gregorian families, and there is no doubt whatever that under an American lady principal, with an American assistant, a school would soon have more than a hundred Gregorian Armenian children, and would pay all expenses save for the salary of the American teachers. Of course the same ladies would have a Sunday school, and would give a fresh and much needed impulse to the depleted Protestant church. There is no bitterness among the Gregorian Armenians toward Protestants; on the contrary, many of

them are enlightened and friendly, and a school of the character described would afford a most hopeful opening for advancing the cause of Christ in the large and enterprising Armenian community of Rodosto."

Central Turkey Mission

YOUNG PEOPLE AT THE FRONT

President Merrill, of Central Turkey College, sends the following items from Aintab: —

"After the general attention attracted by the meetings four years ago, conducted by the evangelical young men and young women in the Gregorian Church in Aintab, the church authorities took steps to break the influence of this party little by little, and finally would not allow them any of the schoolhouses for their meetings. Opposition reached its worst last winter, but this year special opportunities seem to have opened before them. A large schoolroom in the churchyard has been given them, with permission to hold meetings for men in it each Sunday after the regular church service. A priest presides and closes the meeting, but the young men are free to preach as they please. The leader of the movement among the young women also has been granted permission to speak in the regular meetings for women. Recently she had three invitations to do so for a single Sunday.

"English has been introduced as a study into one more of the Gregorian boys' schools and into the Gregorian high school for girls. The head teacher of this latter school has arranged for religious exercises each morning, with a short address, modeled after the morning service at the girls' seminary, and has taken special care to secure reports of the services there."

President Merrill also sends the following items relating to the College: —

"The students number 144. Seventy-nine of these are boarders, and represent twenty-six different places. Eighty-three, or four-sevenths, are in the college proper. Ninety-two, or two-thirds, are from the Protestant community, twenty-four of these being church members. Forty-four, or nearly one-third, are orphans, *i. e.*, their fathers are not living.

"It is a striking fact that sixty of the students (three-sevenths) are sons of artisans. Forty-seven (one-third) are sons of men engaged in trade. Twenty-two (one-sixth) are sons of professional men, six of men connected with the government, five of farmers, and four of men now without regular employment. The average age (1905) of the senior class is nearly twenty-one and one-half years. That of the freshman class is eighteen years.

"President Riggs, of Euphrates College, Harpoot, spoke to the boarding students Sunday evening, November 5, on 'Prove all things: hold fast that which is good.'"

THE THEOLOGICAL SEMINARY

Mr. Macallum sends a brief statement as to the Theological Seminary at Marash: —

"We opened the Theological Seminary with a class of eleven men. Three more had been accepted by the managers, one being a Gregorian from Oorfa, and the others were from Harpoot. The Gregorian writes that he will be unable to come this year, but we hope the two from Harpoot will come, thus making a class of thirteen men, of whom six are supported by the Board. For the others we get help from various outside sources. The eleven men we have impress one as being, on the whole, rather above the average in intellectual ability. We have difficulty in crowding these men into our

present accommodations. We earnestly hope that some way will be found to finish off the interior — or a part of it — of the new seminary building. I trust this question will receive the attention it deserves from the Prudential Committee."

ADANA — MEDICAL WORK

MISS ELIZABETH WEBB pleads for help to meet the needs at Adana: —

"The medical work is growing in spite of the lack of funds, but how much *more* might be done if only we had enough money to open the hospital. Dr. Marden is simply driven to death with his practice, rich, poor, everybody, calling for him, while the other doctors stand around idle. If only he could have a proper equipment! I believe the Lord will give it in the end, but we do need it quickly. On our trip to Aintab and back we met literally *thousands* of people, most of them men, but some women also, who had been down to the Adana plain for work and were returning home. So many of them were sick, yet obliged to keep on walking or be left behind to die alone. One such poor victim was lying unburied by the roadside as some of our party passed.

"Adana seems to be the one place in the country where work can be found, and people rush in by the thousands. Too often, alas! work can *not* be found, and unaccustomed to the malaria of the plain they come here only to die, with no one to care for them. Do you wonder that we plead for a hospital? God knows we need it, and I believe he will give it to us. But while we are waiting the people are dying. I don't believe he wants us to wait. I believe that somewhere, in somebody's pocket, is the money he wants should be used for it. Is there no way to let people know of our need? This burns in my heart, and so I have felt impelled to write thus."

Japan Mission

KOBE — A BIT OF GOOD NEWS

DR. ATKINSON sends the following account of one of the country churches which has assumed self-support, but of which he says that, though the Christians have increased their contributions threefold, yet they can pay their pastor and his wife only fourteen yen (seven dollars) per month. How they are going to live on this pittance we are not told: —

"The Sanda church has assumed self-support. Until very recently there was but little expectation of such a forward movement. The church was the third one organized by the mission. The first one was Kobe; the second, Osaka; the third, Sanda. The Sanda church was organized in 1875. The town was the seat of a small daimio. Dr. Davis was the first missionary to visit the place. It is twenty miles back and over the mountains from Kobe. No hotel would take Dr. Davis in, but ultimately a Buddhist priest lodged him in his rooms. This incident was very effectively introduced into a poem that was read by one of the Christians at the time of celebrating the thirtieth anniversary of the organization of the church, Monday evening, October 9.

"The daimio became acquainted with Dr. Davis, and along with interest in hearing of foreign lands, and foreign things in general, he became interested in the Christian religion. A few years afterwards he became a member of the Kobe church. He did not become a very shining light, and after a time the light he had (and was) died down into darkness — so far as outward indications were concerned. Partly as a result of the daimio's interest, the first Sanda Christians were his old-time samurai

retainers. After the church was organized much labor was bestowed on it by several missionaries, and there was great hope that the church would become a strong and self-supporting one at an early date. An outward movement by the ex-samurai set in, and the ex-daimio also left for Kobe. Those who remained became gradually poor, so much so that the townspeople said, 'If you become a Christian, you will soon be poverty stricken.' This reputation and taunt lasted for many years.

"When the church was organized sixteen were baptized and became the church. During the thirty years 140 have united with the church. The present membership is thirty-seven. It will not be easy to be self-supporting; but with the aid of the interest on a small permanent fund the church has, I hope that *this third attempt* at self-support may be a permanent success. The first attempt lasted only three months!

"Sanda, a country town, like many country places in America, has sent out from the church nearly a score of men and women who have done good work in many places. Several of the first members of the Kobe church were Sanda people. Mountain rills and streams enrich the plains."

Notes from the Wide Field

EAST AFRICA

As a memorial of two English bishops, Hannington and Parker, who have laid down their lives in East Africa, and also of Rev. Henry Wright, secretary of the Church Missionary Society, and the special promoter of the Uganda Mission, a cathedral has been erected at Mombasa. At the recent dedication of this cathedral the large edifice was crowded with people of practically "every kind of religious thought — Hindus, Parsis, Protestants, and Roman Catholics." A son of Bishop Hannington, who is connected with the civil service in Uganda, was present at the consecration of the edifice.

CHINA

"The Price of a Sparrow." — The *Chronicle* of the London Society for September reports a most interesting incident which occurred at the jubilee of Dr. Griffith John in China. The doctor was lecturing to his class on the sixth day of April last, and at the close of the lecture he announced that that day was the fiftieth anniversary of his ordination to the Christian ministry, and he asked his pupils to join him in thanksgiving for the years of service he had been permitted to have in China. Prayer and praise followed in which many took part, and among them an evangelist of the China Inland Mission named Mr. Han, who was quite unknown to Dr. John. He happened to be in Hankow for a few days, and being present at the lecture he asked to be permitted to bear his testimony as to what Dr. John had done for him and others. Then he told the story of how God had used two of Dr. John's tracts, which some years previously he had bought "for the price of a sparrow" — half a farthing — to the conversion of himself and his family. This is what Mr. Han said: —

"I want you to know that not only in Hankow, but over the whole empire has Dr. John been preaching these many years. Now I wish to illustrate this statement.

"Some eleven years ago a colporter visited Shui-tsai-chi, my native place. My brother bought two small tracts from him, one on the 'Atonement,' and the other on 'Rejecting the False and Reverting to the True.' He gave them to me to read.

I read them very carefully, and may say that I was converted to the truth there and then. I went to the nearest mission chapel (China Inland Mission) and heard the gospel preached. There I got fuller light on the truth and received the Holy Ghost.

"In our neighborhood there was a very bad woman, a real busybody. She quickly went to see my mother and tried to poison her mind against me. She certainly succeeded in making her very miserable. She said that I had become a follower of the foreigners, who were bad men and did very wicked things, such as kidnaping children, boiling and eating them, etc.

"You may imagine how miserable my poor mother felt on hearing this. Again and again she tried to prevail on me to give up my religion, which, of course, I could not do. However, I began to try and think of some plan whereby I might both comfort my mother and reconcile her to this new strange step that I was taking. I thought that I had better get up a little feast for her, and made arrangements accordingly.

"Whilst at the feast my brother asked me where those two tracts were. I replied that they were in the house and that I would get them at once. So I went for them, brought them out, and then in the presence of my mother and the guests began to read the tracts, explaining the meaning more fully as I went on.

"Now the remarkable thing is that my mother was converted there and then, and became a believer in the truths which the tracts teach. The next Sunday I asked and received my mother's permission to attend the church services as usual, and after a few weeks she joined me in going to worship. In the course of time my three brothers also became believers. True, one is not yet baptized, but he is a candidate for admission to the church. Thus the whole family are now Christians, and have become so through reading these two tracts.

"This is what I mean when I say that the venerable pastor (Dr. John) has been preaching to the whole empire. *His books and tracts are known everywhere.*"

INDIA

The Arya Samaj. — The religious unrest of India is evidenced by the new movement called the Arya Samaj. Its followers give up idolatry and return to the Vedas, the sacred writings of their ancestors. These writings are full of incantations, charms, and ritual, and set forth a crude nature worship, which their modern believers endeavor to spiritualize into the belief of one God. They allegorize the worship of the elements, borrowing largely from Christianity in the process. The Rev. C. F. Andrews, of Delhi, writing to the *Church Missionary Intelligencer*, says: "One of the most startling facts I have heard in this country of surprises is that in Lahore, the center of the Arya Samaj in the north, 200 native ladies meet every week, under the presidency of a very able and distinguished native lady, for prayer to the one god. If only the movement took always this religious character, one might have the highest anticipations that it would lead on to Christ, the Way to the Father. The great danger ahead is that it may become almost wholly political and secular. The more politics enter into the movement, the more it becomes violently anti-Christian."

THE PHILIPPINES

We learn from the *Record of Christian Work* that the American Baptist Missionary Union has had in its service at the Philippines a very successful worker who came thither from Spain. This gentleman, the Rev. E. Lund, has been sought out by Bishop Aglipay, the head of that large body of seceders from the Roman Catholic Church which calls itself, "The National Philippine Catholic Church."

The bishop sought the friendship of Mr. Lund, and their first interview was closed with prayer, the bishop repeating word by word, like a little child, the words of the Baptist preacher. Aglipay has opened his churches to Mr. Lund, and encouraged his followers to hear his preaching. He has even taken the largest theaters in different islands, bearing the expenses, and thousands have pressed into them to hear Mr. Lund preaching the true gospel, denouncing sin, whether of life or worship, in the plainest language, and in language equally plain announcing salvation through Jesus Christ. Such was the power of the preaching that sometimes the people burst into applause.

Miscellany

Bibliographical

Christus Liberator: An Outline Study of Africa. By Ellen C. Parsons, M.A. With an Introduction by Sir Harry H. Johnston, K.C.B. New York: The Macmillan Co. Price, 50 cents bound in cloth; 30 cents in paper covers.

By a much regretted inadvertence our notice of this book has been long delayed, but it is not from any failure to appreciate its excellence. All who know the author as the able editor of *Woman's Work*, the organ of the Woman's Foreign Missionary Board of the Presbyterian Church, would know what to expect in a book written by her skillful and experienced hand.

This is the fifth volume in the United Study Series, and the great interest felt in the course is evidenced by the fact that the sales of the preceding books have amounted to 194,000 copies. Miss Parsons has prefaced her own very graphic and accurate sketches by a valuable introductory chapter from the pen of Sir Harry H. Johnston, a distinguished British officer long resident in different regions of the African continent, whose contribution fills forty-nine pages. His topic is the "Geography, Races, and History of Africa," and at the close there is a Table of Important Events in its history.

The book is made up of six chapters: I, The Dark Continent: Hidden, Enslaved, Explored. II, The Nile Country, Abyssinia, and North Africa. III, West Africa. IV, East Africa. V, The Congo State. VI, South Africa. Literary illustrations at the close of each chapter add interest to them all. No one could rise from reading them and say, as some have said, "I don't feel the least interest in Africa!"

The volume contains a list of missionary societies laboring in the continent, and a bibliography of publications relating to Africa which is sufficiently ample for all ordinary readers.

We cannot too strongly emphasize the value of such a guide as this book offers to the student of history and to those who watch and wait for the coming of the kingdom of God. If only the attention of the church at large can be turned to the facts, the great needs, opportunities, and encouragements of the present time in Africa, there would be no indifferent ones left.

Notes for the Month

Arrivals in this Country

November 26. At Boston, Rev. Dr. and Mrs. Americus Fuller, of the Central Turkey Mission.

Arrivals Abroad

October 14. At Tokyo, Japan, Mrs. Amanda A. Walker.

October 31. At Jaffna, Ceylon, Dr. and Mrs. Thomas B. Scott, Miss Susan R. Howland, returning to the Ceylon Mission; also Mr. and Mrs. Louis B. Fritts.

October 31. At Hong Kong, China, Dr. and Mrs. Charles R. Hager.

November 3. At Samokov, Bulgaria, Miss Esther T. Maltbie.

November 4. At Harpoot, Turkey, Miss Caroline E. Bush and Miss Maria B. Poole.

November 6. At Tung-chou, China, Rev. and Mrs. George D. Wilder and Miss Alice S. Browne.

DEPARTURES

November 25. From New York, Rev. and Mrs. David S. Herrick, returning to the Madura Mission.

November 25. From San Francisco, Rev. J. D. Davis, D.D., returning to the Japan Mission. On the same steamer, a son of Dr. Davis, Mr. J. Merle Davis, and wife sailed for Japan, Mr. Davis to be connected with the Young Men's Christian Association work and supported by that organization.

DEATH

November 25. At Auburndale, Mass., Mrs. Susan M. Schneider. (See page 17.)

Donations Received in November

NEW ENGLAND DISTRICT

Maine

Augusta, South Cong. ch.	20 00	
Bath, Winter-st. Cong. ch.	70 00	
Brewer, 1st Cong. ch.	17 67	
East Baldwin, Mrs. E. Brown,	2 00	
East Orrington, Cong. ch.	4 56	
Hallowell, Old South Cong. ch.	8 00	
Kenduskeag, Cong. ch.	10 00	
Norway, 2d Cong. ch.	10 00	
Portland, Mrs. F. B. Southworth, 79.30; Mrs. L. E. McPherson, 49.25; "November 18, in memory of Mary and Annie," 25,	153 55	
Presque Isle, Cong. ch.	15 55	
West Newfield, Cong. ch. and Sab. sch.	6 57	317 90

New Hampshire

Brentwood, Cong. ch. and Sab. sch.	11 00	
Campton, Cong. ch. and Sab. sch.	2 72	
Candia, Mary L. Brown,	3 00	
Center Ossipee, Cong. ch.	25 00	
Charlestown, Cong. ch.	12 09	
Derry, Central Cong. ch.	36 57	
Hampstead, Union ch.	5 34	
Hillsboro Bridge, Cong. ch., toward support Rev. C. L. Storrs,	100 00	
Keene, 1st Cong. ch., toward support Rev. C. A. Stanley, Jr.	150 00	
Milton, Cong. ch.	6 00	
Orford, Cong. ch.	6 15	
Orfordville, Cong. ch.	2 27	
Pelham, Cong. ch.	22 00	
Seabrook and Hampton Falls, Cong. ch.	3 00	
Wilmot, Cong. ch.	1 00	386 14

Vermont

Benson, Miss E. J. Kellogg,	5 00	
Berlin, Cong. ch., toward support Rev. John X. Miller,	21 57	
Coventry, Cong. ch., toward support Rev. R. Thomson,	48 00	
Franklin, Cong. ch.	10 00	
Glover, Cong. ch., toward support Rev. R. Thomson,	45 22	
Greensboro, Cong. ch., toward support Rev. R. Thomson,	3 61	
Jericho, 1st Cong. ch., 11.96; 2d Cong. ch., 3.60,	15 56	
Ludlow, Cong. ch.	15 45	
Rupert, Cong. ch.	21 05	
St. Johnsbury, North Cong. ch.	141 57	
Swanton, Cong. ch.	27 77	
Townshend, 1st Cong. ch.	25 00	
Wolcott, Cong. ch.	2 00	
Woodstock, Cong. ch., toward support Dr. H. N. Kinnear,	32 00	413 80

Legacies.—Middlebury, Clarissa S. Burditt, by Orlo M. Bump, Ex'r, 100, less tax, 95 00

White River Junction, R. C. A. Latham, by Irenus K. Hamilton, Ex'r, add'l, 500 00 — 595 00

1,008 80

Massachusetts

Abington, 1st Cong. ch.	6 53	
Acton, Cong. ch.	7 75	
Amherst, ch. of Christ in Amherst College, 114.27; South Cong. ch., 22.69,	136 96	
Andover, West Cong. ch.	53 65	
Athol, Walter A. Briggs,	2 00	
Auburndale, Cong. ch.	50 00	
Billerica, Cong. ch.	17 62	
Boston, Walnut-av. ch. (Roxbury), 155.57; Faneuil ch. (Brighton), 108.34; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 106.27; Hope Chapel Asso., 15; 2d ch. (Dorchester), 10; Rev. J. H. Denison, 5,	400 18	
Brookline, Leyden ch.	506 88	
Chelsea, Central Cong. ch.	17 89	
Chicopee, 1st Cong. ch.	6 50	
Clinton, 1st Cong. ch., for Shao-wu,	70 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	317 65	
Dudley, 1st Cong. ch.	13 00	
East Taunton, Cong. ch.	6 00	
Erving, Cong. ch.	2 95	
Fall River, Central ch., of which 800 toward support Rev. E. S. Cobb,	832 11	
Fitchburg, Calvinistic Cong. ch., 77.65; Rollstone Cong. ch., 15.36,	93 01	
Florence, Cong. ch.	33 66	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	125 00	
Halifax, Cong. ch.	5 50	
Hamilton, Cong. ch.	11 05	
Heath, Union Cong. ch.	3 45	
Holden, Cong. ch.	20 00	
Lawrence, United Cong. ch., 12.50; Trinity Cong. ch., 11.88,	24 38	
Lowell, Eliot Cong. ch.	44 81	
Lynn, Chestnut-st. Cong. ch.	9 00	
Manchester, Cong. ch.	11 60	
Marlboro, Union Cong. ch.	50 00	
Medfield, Keepsake,	5 00	
Merrimac, Pilgrim Cong. ch.	15 83	
Mt. Hermon, Wm. F. Nichols,	100 00	
Newburyport, North Cong. ch.	14 50	
Newton, Eliot Cong. ch.	4,005 00	
Newton Highlands, Friend,	50 00	
Northampton, Edwards ch., of which 200.60 for medical work, Pang-Chuang, 213.34; 1st ch., toward support Dr. F. F. Tucker, 46.31; W., 300; Friend, .05,	559 70	

Norton, Trin. Cong. ch. 17 20
Orange, Central Cong. ch. 30 00
Peabody, South Cong. ch., 183; 2d Cong. ch., 6, 189 00
Petersham, Miss E. B. Dawes, 100 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 583 64
Quincy, Finnish Cong. ch., 7.73; do., A. Ojala, 2.75, 10 48
Raynham, Cong. ch., Friends, 15 00
Rochester, Cong. ch. 17 00
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 72 90
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 60 02
Shelburne Falls, Cong. ch. 65 00
Sherborn, Pilgrim Cong. ch. 20 00
South Acton, Cong. ch. 5 17
South Byfield, Cong. ch. 5 72
Southfield, Cong. ch. and Sab. sch. 11 64
South Hadley, Cong. ch. 15 43
South Walpole, G. F. W. 1 00
South Weymouth, Union Cong. ch. 52 00
Springfield, Olivet Cong. ch. 13 60
Sturbridge, 1st Cong. ch. 13 40
Sunderland, Cong. ch. 53 22
Upton, 1st Cong. ch. 13 40
Ware, East Cong. ch., 395.10; 1st Cong. ch., 1, 396 10
Watertown, Phillips Cong. ch. 103 00
Wellesley, Cong. ch., toward support Rev. J. C. Perkins, 255 26
Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins, 73 11
Westfield, 2d Cong. ch. 40 00
Westford, Union Cong. ch. 19 00
West Medford, Cong. ch. 30 70
West Somerville, Cong. ch. 34 14
West Stockbridge, Village Cong. ch., 28; 1st (Center) Cong. ch., 3, 31 00
Wollaston, Cong. ch. 56 67
Worcester, Plymouth Cong. ch., 511; Old South Cong. ch., toward support Rev. C. B. Olds, 156.12, 667 12—10,700 08

Legacies.— Boston, Lucy Hammett Brown, by Mary C. Shaw and John G. Hosmer, Ex'rs, 50 00
Fairhaven, Alexander Tripp, by Lemuel T. Wilcox, Adm'r, 194 44
Middleboro, Mrs. Charlotte E. Pratt, by Gen. Samuel Breck, add'l, 2,000 00
Newburyport, Harriet M. Savory, add'l, 16 56
Walpole, Miss Clarissa Guild, by Frederick Guild, Ex'r, add'l, 1,000 00—3,261 00

13,961 08

Rhode Island

Pawtucket, Weedon-st. Cong. ch., 10; Friend, 3, 13 00
Slatersville, Cong. ch. 12 00——25 00

Young People's Societies

MAINE.— East Baldwin, Y. P. S. C. E., 3; Thomaston, do., 2; Woodford's, do., 5, 10 00
VERMONT.— Ludlow, Y. P. S. C. E. 5 00
MASSACHUSETTS. — Cambridge, 1st Y. P. S. C. E., for Shao-wu, 30; Chelmsford, Central ch. Y. P. S. C. E., 6.01; Fall River, Chinese of Central Y. P. S. C. E., 25; Hamilton, Y. P. S. C. E., 1.50; Sutton, 1st Y. P. S. C. E., toward support Rev. E. C. Partridge, 5; Westhampton, Y. P. S. C. E., for Shao-wu, 12; West Springfield, Park-st. Y. P. S. C. E., 11.10, 90 61

105 61

Sunday Schools

MAINE.—Blue Hill, Cong. Sab. sch., 3.50; Cumberland Center, do., 10.06; Frankfort, do., 2; Grand Lake Stream, do., 1.12; Litchfield Corners, do., 1.80; Lovell, do., 5; New Vineyard, do., 7.39; Portland, Free ch. Sab. sch., 4.55; do., Bethlehem Scand. Sab. sch., 1.81; Saco, 1st Parish Sab. sch., 7.60; So. Gardiner, Cong. Sab. sch., 2, 46 83
NEW HAMPSHIRE. — Alstead Center, Cong. Sab. sch., 1.50; Bath, do., 2.96; Bennington, do., 6; Brookline, do., 4.26; Derry, Central Cong. Sab. sch., 5.61; Keene, 1st Cong. Sab. sch., toward support Rev. C. A. Stanley, Jr., 25.10; Milton, Cong. Sab. sch., 2; Portsmouth, North Cong. Sab. sch., 16.11; Salem, Cong. Sab. sch., 3.62; Seabrook and Hampton Falls, do., 2; Surry, do., 4; Tamworth, do., 5; Walpole, do., 4.83; Wentworth, do., 5, 87 99
VERMONT. — Bakersfield, Cong. Sab. sch., 1.60; Brownington, Cong. Sab. sch., 5.32; Charlotte, do., 15; Chester, do., 7.50; Dorset, do., 15; Guilford, do., 1.75; Montpelier, Bethany Cong. Sab. sch., toward support Rev. J. X. Miller, 11.71; St. Johnsbury, South Cong. Sab. sch., 13; Vershire, Cong. Sab. sch., 2.30; Windham, do., 1, 74 18
MASSACHUSETTS. — Attleboro Falls, Central Cong. Sab. sch., 2.58; Becket Center, Cong. Sab sch., 1.80; Belmont, Plymouth Cong. Sab. sch., 4.72; Boston, Berkeley Temple Sab. sch., 10; Brookline, Harvard Cong. Sab. sch., 32.75; Cambridge, Prospect-st. Cong. Sab. sch., 20.30; Chicopee, 1st Cong. Sab. sch., 2.56; Dedham, do., 10.34; Easton Center, Cong. Sab. sch., 25.79; Edgartown, do., 1.60; Fall River, Central Cong. Sab. sch., of which 10 from Mothers' Bible class in memory of Rev. E. A. Buck, 28.12; do., 1st Cong. Sab. sch., 27.15; Florence, Cong. Sab. sch., 18.50; Gardner, 1st Cong. Sab. sch., 22.50; Greenfield, 2d Cong. Sab. sch., 9.51; Hampden, Cong. Sab. sch., 2.63; Hanover, 1st Cong. Sab. sch., 3; Holbrook, Winthrop Cong. Sab. sch., 23.41; Holden, Cong. Sab. sch., 9.50; Holyoke, 2d Cong. Sab. sch., 62.60; Hudson, Cong. Sab. sch., 5.53; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 25; do., Kirk-st. Cong. Sab. sch., 15; Ludlow Center, 1st Cong. Sab. sch., 8; Marblehead, do., 10; Marshfield, do., 2; Medfield, 2d Cong. Sab. sch., 5; Millbury, do., 21.67; Millis, Cong. Sab. sch., 16.04; Monterey, do., 2; Montvale, Chapel Sab. sch., 4.94; New Salem, Cong. Sab. sch., 2.40; No. Brookfield, 1st Cong. Sab. sch., 6; Palmer, Cong. Sab. sch., for Sendai, 36.80; Petersham, do., 32.38; Pittsfield, do., 8.25; Quincy, Finnish Sab. sch., 7.82; Rochester, 1st Cong. Sab. sch., 2.53; Rockport, 1st Cong. Sab. sch., 6; So. Hadley, Cong. Sab. sch., 6; Truro, 1st Cong. Sab. sch., 1.50; Ward Hill, Cong. Sab. sch., 2.10; Westhampton, do., 8; West Medway, do., 2.75; Westminster, 1st Cong. Sab. sch., 5; West Springfield, Park-st. Cong. Sab. sch., 13.90; Weymouth Heights, Old North Cong. Sab. sch., 10; Whitman, Cong. Sab. sch., 11.37; Worcester, Hope Cong. Sab. sch., 10, 607 34
RHODE ISLAND. — East Providence, Newman Cong. Sab. sch., 13; Kingston, Cong. Sab. ch., 5; Pawtucket, do., 34.80; Providence, Central Cong. Sab. sch., 24.42; do., Elmwood Temple Cong. Sab. sch., 2.50; Slatersville, Cong. Sab. sch., 1.81, 81 53

897 87

MIDDLE DISTRICT

Connecticut

Bolton, Cong. ch. 8 50
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 82 21
Cheshire, Cong. ch. 50 51
Chester, Cong. ch. 72 93
Columbia, Cong. ch. 51 70

Cornwall, 2d Cong. ch. 5 00
Eastford, Cong. ch. 12 80
Granby, Cong. ch. 7 70
Green's Farms, Cong. ch., to const., with previous dona., Miss Sarah Wakeman Sherwood and Mrs. Emily Jennings Beers, H. M. 101 00
Haddam Neck, 1st Cong. ch. 1 50
Huntington, Cong. ch. 5 70
Manchester, 2d Cong. ch. 164 91
Middletown, 1st Cong. ch., toward support Rev. H. S. Barnum, 32 70
Naugatuck, Ida M. Gardner, toward support Geo. M. Newell, 1 00
Nepaug, Cong. ch. 13 51
New Haven, ch. of the Redeemer, toward support Rev. C. C. Tracy, 731 86
Newington Junction, Young Men's Miss. Circle, 10 00
New London, 2d Cong. ch. 1,100 00
Niantic, Cong. ch. 5 00
North Branford, Cong. ch. 12 10
Oakville, Union Cong. ch. 10 00
Old Lyme, Cong. ch. 28 50
Orange, Cong. ch. 38 00
Plainville, Cong. ch., 40; Swedish Cong. ch., toward support Rev. C. E. Ewing, 4, 44 00
Plantsville, Cong. ch. 82 70
Plymouth, Cong. ch. 11 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 52 40
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 8 88
Simsbury, 1st ch. of Christ, toward support Rev. J. E. Merrill, 61 21
South Windsor, 2d Cong. ch. 20 57
Stafford Springs, Cong. ch. 43 78
Stamford, 1st Cong. ch. 48 66
Stanwich, Cong. ch. 12 45
Suffield, 1st Cong. ch. 22 27
Thomaston, 1st Cong. ch. 42 96
Westford, Cong. ch. 5 00
Woodbury, 1st Cong. ch. 4 66—3,007 67

Legacies.—Hartford, Mrs. Anna R. Barrows, add'l, 132 61
Naugatuck, Lucian D. Warner, by Frederick A. Warner, Ex'r, 2,500 00—2,632 61

5,640 28

New York

Binghamton, Miss Julia Curtis, for Sendai, 10 00
Briarcliff Manor, Cong. ch. 163 93
Brooklyn, Central Cong. ch. 5 00
Camden, 1st Cong. ch. and Sab. sch. 30 08
East Bloomfield, Mrs. E. S. Goodwin, 4 15
Fairport, 1st Cong. ch. 20 00
Farmingville, Cong. ch. 3 00
Fredonia, In memory of Mrs. C. P. Hubbard, 5 00
Henrietta, Cong. ch. 18 00
Homer, Cong. ch. 6 02
Java, Cong. ch. 4 09
Massena, Cong. ch. 10 00
New York, Broadway Tab., 1,023.92; Pilgrim Cong. ch., 107.87; M. A. Bates, 5, 1,136 79
Orient, Cong. ch. 15 00
Port Leyden, Cong. ch. 6 00
Roscoe, Miss Alice C. Keeler, 75
Spencerport, 1st Cong. ch. 12 30
Syracuse, Mrs. D. P. Rhoades, 5 00
Waterville, Miss Jane Hughes, 1 56
Westchester, Cong. ch., toward support Rev. T. S. Lee, 600 00—2,056 67

Legacies.—Plattsburg, Rebecca Waldo, by J. S. Parker, Ex'r. 225 00

2,281 67

New Jersey

Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 85 00
Haddonfield, J. D. Lynde, 50 00
Newark, 1st Cong. ch. 28 24
Paterson, Auburn-st. Cong. ch. 12 50
Verona, Cong. ch. 7 19—182 93

Pennsylvania

Milroy, White Memorial ch. and Sab. sch., to const. Rev. R. C. Drisko, H. M. 54 00
Philadelphia, Snyder-av. Cong. ch., 10; Rev. E. F. Fales, for Japan, 5, 15 00
Pittsburg, Friend, 2 00
Wyalusing, Mrs. S. C. Adams, 25 00—96 00

Ohio

Brighton, Cong. ch. 2 05
Cincinnati, Welsh Cong. ch. 10 00
Cleveland, Union Cong. ch., 12; Trinity Cong. ch., 6.67; East Cong. ch., 3.42, 22 09
Columbus, 1st Cong. ch. 510 63
Fort Recovery, Cong. ch. and Sab. sch. 6 93
Kent, 1st Cong. ch. 60 00
Lexington, Cong. ch. 15 80
Marietta, 1st Cong. ch. 350 00
Oberlin, Ruth A. Parmelee, 50
Pittsfield, Cong. ch. 3 65
Richfield, Oak Hill Branch ch. 4 64
Rochester, Cong. ch. 1 30
Saybrook, Cong. ch. 10 00
Springfield, 1st Cong. ch. 5 00
Tallmadge, Cong. ch. 33 95
Unionville, Cong. ch. 3 77
Wellington, 1st Cong. ch. 20 00
York, Cong. ch. 10 00—1,070 31

Virginia

Burkeville, Miss E. C. Bechan, for Sendai, 20 00

North Carolina

Troy, Cong. ch. 1 60

Georgia

Danielsville, Zoar ch. 1 00
Hartwell, Liberty ch. 1 00
Rock Fence, New Hope ch. 1 60—3 60

Florida

Deland, A. Howard, 30 00
Florahome, Friend, 1 65—31 65

Young People's Societies

Connecticut.—Berlin, Y. P. S. C. E., toward support G. M. Newell, 25; Granby, do., 3.30; New Haven, Dixwell-av. Y. P. S. C. E., 2; New London, 1st Y. P. S. C. E., 13; New Milford, Jun. Y. P. S. C. E., toward support Rev. J. E. Walker, 5, 48 30
New York.—Jamestown, 1st Y. P. S. C. E., for Shao-wu, 15; Java, Y. P. S. C. E., 1; Massena, Y. P. S. C. E., 6; Oxford, do., for pupil in India, 15; Parishville, do., of Union ch., for Shao-wu, 15, 52 00
Pennsylvania.—McKeesport, Y. P. S. C. E., for native helpers, Harpoot, 20 00
Ohio.—Willoughby, Valley View Y. P. S. C. E. 1 00
North Carolina.—Troy, Y. P. S. C. E. 1 00
Georgia.—Atlanta, Y. P. S. C. E. of Central ch., for native worker, Japan, 40 00

162 30

Sunday Schools

Connecticut.—Ansonia, Cong. Sab. sch., 13.26; Bridgeport, South Cong. Sab. sch., 30; do., Black Rock, Cong. Sab. sch., 10; Burlington, Cong. Sab. sch., 7; Canton

Center, do., toward support Rev. C. E. Ewing, 8; Cornwall, 2d Cong. Sab. sch., 6.71; Durham, Cong. Sab. sch., 5; Eastford, do., 5; Fairfield, do., toward support Rev. W. P. Elwood, 20; Farmington, do., 10; Granby, do., 4; Greenfield Hill, do., 10; Greenwich, North Mianus, Cong. Sab. sch., 8; Griswold, 1st Cong. Sab. sch., 14.30; Hartford, Warburton Chapel Cong. Sab. sch., 5.03; Ivoryton, do., 4.50; Killingly, do., 1.09; Middlefield, do., 2.86; New Fairfield, do., 4.60; New Haven, Davenport Cong. Sab. sch., 11.05; do., Dixwell-av. Cong. Sab. sch., 10; do., Danish Cong. Sab. sch., 5.65; New London, 2d Cong. Sab. sch., 55.10; do., Sab. sch. of 1st ch. of Christ, for school in India, 7.60; Newtown, Cong. Sab. sch., 4.19; New Milford, 1st Cong. Sab. sch., toward support Rev. J. E. Walker, 6; Northfield, Cong. Sab. sch., 4.03; North Granby, Swedish Cong. Sab. sch., 2.54; Norwich, Broadway Cong. Sab. sch., 25; do., Greenville Cong. Sab. sch., 14; Oakville, Union Cong. Sab. sch., 5; Plainville, Swedish Cong. Sab. sch., 2.05; Portland, Cong. Sab. sch., 5.62; Stafford Springs, do., 7.78; Staffordville, do., 1.46; Stamford, 1st Cong. Sab. sch., 10; Stratford, Cong. Sab. sch., 4; Taftville, do., 10.92; Torrington, French Cong. Sab. sch., 2; Waterbury, 2d Cong. Sab. sch., 20; West Haven, 1st Cong. Sab. sch., 25; Wethersfield, Cong. Sab. sch., 13.26; Wilton, do., .10, 421 70

New York.—Baiting Hollow, Cong. Sab. sch., 4; Brooklyn, Clinton-av. Sab. sch., for native preacher, Ceylon, 50; do., Puritan Cong. Sab. sch., 32.50; do., Borough Park Cong. Sab. sch., 5; Denmark, Cong. Sab. sch., 5.15; Farmingville, do., 3; Gainesville, do., 9; Henrietta, 1st Cong. Sab. sch., 2; Jamesport, Cong. Sab. sch., 7.65; Java, do., 3.98; Johnsonburg, do., 3.62; New York, Olivet Cong. Sab. sch., 50; do., Forest-av. Cong. Sab. sch., 10; No. Evans, Cong. Sab. sch., 6; Oxford, do., 3.74; Philadelphia, do., 5; Port Leyden, do., 6; Prospect, do., 1.40; Spencerport, 1st Cong. Sab. sch., 7.06; West Winfield, Immanuel Cong. Sab. sch., 4.87; Winthrop, Cong. Sab. sch., 1.80, 221 77

New Jersey.—Verona, Cong. Sab. sch. 4 11

Pennsylvania.—East Smithfield, Cong. Sab. sch., 3.10; Edwardsdale, Welsh Cong. Sab. sch., 25; Lansford, do., 3.25; Warren, Bethlehem Cong. Sab. sch., 3, 34 35

Ohio.—Burton, Cong. Sab. sch., 8; Columbus, Plymouth Cong. Sab. sch., 9.30; Garrettsville, Cong. Sab. sch., 6.10; Lexington, do., 4.20; Mansfield, 1st Cong. Sab. sch., 40; Marietta, do., 15; Oberlin, do., 14.22; Painesville, do., 13.78; do., Union Cong. Sab. sch., 2.55; Pierpont, Cong. Sab. sch., 3.20; Richfield, do., 3; Ridgeville, do., 10.50; Rochester, do., .35; Tallmadge, do., 36.05, 166 25

Virginia.—Herndon, Cong. Sab. sch. 8 00

West Virginia.—Huntington, 1st Cong. Sab. sch. 6 65

North Carolina.—Concord, 1st Cong. Sab. sch., .75; Lowell, Spring Grove Cong. Sab. sch., 1; Strieby, 1st Cong. Sab. sch., 1.55; Troy, Cong. Sab. sch., 2.40; Vander, do., .75, 6 45

South Carolina.—Charleston, Plymouth Cong. Sab. sch., 3.84; Greenville, do., 5, 8 84

Georgia.—Rutland, Cong. Sab. sch. 2 00

Florida.—Lake Helen, 1st Cong. Sab. sch. 5 00

885 12

INTERIOR DISTRICT

Alabama

Beloit, Union Cong. ch. and Sab. sch., for Africa, 4 00
Gadsden, Cong. ch. 1 00——5 00

Louisiana

Hammond, Cong. ch. 16 16
Roseland, Cong. ch. 28 50——44 66

Texas

Florence, E. Barnes, 5 00

Oklahoma

Cline, collection through Rev. A. Connet, 3 00

Indiana

——, Friend, 24 00

Illinois

Bloomington, 1st Cong. ch. and Sab. sch. 15 00
Bunker Hill, Cong. ch. 15 50
Carpenterville, 1st Cong. ch., Woman's Guild, 9 26
Chicago, Kenwood Evan. ch., for work, care Rev. R. A. Hume, 150; South Cong. ch., 131.86; Union Park Cong. ch., 50; Warren-av. Cong. ch., 34.50; Lake View Cong. ch., for native helper, Harpoot, 26.31; 52d-av. Cong. ch., 12.21, 404 88
Crystal Lake, Cong. ch. 3 50
Delavan, R. Hoghton, toward support Rev. W. P. Sprague and Rev. W. W. Wallace, 25 each, 50 00
Des Plaines, Cong. ch. 1 50
Elburn, Cong. ch. 10 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 113 76
Fall Creek, Cong. ch. 87 00
Glencoe, Cong. ch. 62 95
Harvey, Cong. ch. 5 55
Lombard, 1st Cong. ch. 3 50
McLean, Union Cong. ch. and Sab. sch. 3 00
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 187.51; do., Mr. and Mrs. Frank Kimball, for do., 120; 1st Cong. ch., L. G. Holley, 25; 3d Cong. ch., C. E. Hemingway, toward support Dr. W. A. Hemingway, 12.50; J. W. Johnston, to const. himself, H.M., 100, 445 01
Ottawa, 1st Cong. ch. 43 59
Rantoul, Cong. ch. 5 01
Rock Falls, Cong. ch. 2 00
St. Charles, Cong. ch. 7 26
Wheaton, 1st Cong. ch. 31 00—1,319 27

Legacies.—Morrison, Wm. Wallace, by Robert Wallace, 500 00

1,819 27

Michigan

Addison, Cong. ch. 6 25
Bellaire, Cong. ch. 6 25
Calumet, 1st Cong. ch. 90 41
Carson City, Cong. ch. 5 00
Cheboygan, 1st Cong. ch. 13 50
Detroit, 1st Cong. ch. 140 00
Grand Rapids, Park Cong. ch. 50 00
Hancock, 1st Cong. ch. 111 18
Michigan Center, Cong. ch. 2 00
Northport, Cong. ch. 4 34
St. John's, 1st Cong. ch. 38 45
——, Churches of Lake Superior Asso., by Rev. F. A. Hassold, 2 00——469 38

Wisconsin

Amery, Cong. ch. 4 94
British Hollow, Thomas Davies, 50 00
Delavan, Cong. ch. 8 80
Mazomanie, Cong. ch. 13 38
Port Washington, Cong. ch. 10 50
West Salem, Cong. ch. 21 12——108 74

Minnesota

Anoka, Cong. ch. 5 35
Lake City, 1st Cong. ch. 17 10
Medford, Friend, 100 00
Minneapolis, Plymouth ch., toward support Rev. A. H. Clark, 100; Pilgrim Cong. ch., 87.59; T. H. Colwell, 10, 197 59
St. Paul, St. Paul's Cong. ch. 5 00——325 04

Iowa

Bassett, Cong. ch. 3 00
Clarion, Cong. ch. 11 00
Corning, 1st Cong. ch. 16 60
Council Bluffs, 1st Cong. ch. 30 78
Des Moines, North Park Cong. ch. 12 85
Grinnell, 1st Cong. ch., toward support Rev. E. E. Aiken, 61 00
Hawarden, Cong. ch. 6 23
Maquoketa, 1st Cong. ch. 2 60
Moville, Arlington Cong. ch. 7 60
New Hampton, Rev. And. Kern, 2 50
Rowan, Cong. ch. 11 00
Spencer, 1st Cong. ch. 28 51
Toledo, Cong. ch. 5 00——198 67
Legacies.—Muscatine, Belinda B. Kirby, 500 00
698 67

Missouri

Kansas City, Clyde Cong. ch. 24 92

North Dakota

Anamoose, Ebenezer Ger. Cong. ch. 20 00
Argusville, Cong. ch. 1 00
Cando, Cong. ch. 1 65
Fargo, 1st Cong. ch. 8 75
Glenullin, Bethany Ger. Cong. ch., 7.64; Neuberg Ger. Cong. ch., 1.70, 9 34
Hebron, Bethesda Ger. Cong. ch. 11 10
Kulm, Cong. chs. 90 00
Leipzig, Ebenezer Ger. Cong. ch., 11.85; Emmaus Ger. Cong. ch., 2.29; John Steigeman, 5, 19 14
Medina, Jacob Henpel, 25 00
Michigan City, Cong. ch. 10 00
Underwood, Cong. ch. 1 91
Washburn, Cong. ch. 11 16——209 05

South Dakota

Columbia, Cong. ch. 11 11
Eureka, Blumenthal Ger. Cong. ch. 8 00
Fairfax, Bethlehem Cong. ch. 5 00
Harvey, Eigenheim Cong. ch., 7.30; Hoffnungsvoll Ger. Cong. ch., 2.90, 10 20
Houghton, Cong. ch. 1 57
Java, Johannes and Johannesthal Ger. Cong. chs. 8 00
Logan, Cong. ch. 6 75
Myron, Cong. ch. and Sab. sch. 10 00
Selby, Glucksthal Cong. ch. 7 00
Spearfish, Cong. ch. 2 50
Tyndall, Ger. Cong. ch. 20 00
Zoar, Ger. Cong. ch. 6 10——96 23

Nebraska

Albion, Cong. ch. 16 00
Bassett, Cong. ch. 2 00
Blair, Cong. ch. 6 95
Brewster, Brewster Memorial Cong. ch. 4 76
Butte, Ger. Cong. ch. 5 00
Crete, Ger. Cong. ch. 5 00
Friend, Ger. Cong. ch. 7 00
Harbine, Cong. ch. 1 20
Hastings, Miss Lois A. Campbell, 1 00
Naper, Ger. Cong. ch. 5 00
Norfolk, 1st Cong. ch. 41 00
Ravenna, Cong. ch. 10 00
Scribner, Cong. ch. 15 35
Turkey Creek, Ger. Cong. ch. 5 00——125 26

Kansas

Burlington, Cong. ch. 11 00
———, Friend, 100 00——111 00

Montana

Red Lodge, 1st Cong. ch. 4 65

Colorado

Denver, Ohio-av. Cong. ch. 100 00
Manitou, Cong. ch. 1 40
Telluride, 1st Cong. ch. 46 20——147 60

Young People's Societies

ILLINOIS.—Canton, Y. P. S. C. E., for Sendai, 9.50; Somonauk, Union Y. P. S. C. E., for MacLachlan Fund, 4.25; Sterling, Y. P. S. C. E., for do., 5, 18 75
MICHIGAN.—Grand Rapids, Smith Memorial Y. P. S. C. E. 2 00
WISCONSIN.—Amery, Y. P. S. C. E., 2.50; Mukwonago, do., for DeForest Fund, 7.30, 9 80
IOWA.—Davenport, Y. P. S. C. E. of Edwards ch., for White Fund, 8; Earlville, Y. P. S. C. E., for do., 5; Glenwood, do., of which 5 for do., 10; Iowa City, do., for do., 10; Maquoketa, Jun. Y. P. S. C. E. of 1st Cong. ch., .86, 33 86
MISSOURI.—St. Louis, Y. P. S. C. E. of Union Cong. ch., for DeForest Fund, 5 00
NORTH DAKOTA.—Amenia, Y. P. S. C. E., for Haskell Fund, 3.37; Harwood, do., for do., 1.75, 5 12
NEBRASKA.—Aurora, Y. P. S. C. E., for Bates Fund, 10; Geneva, do., for do., 10; Leigh, do., for do., 5; Ravenna, do., 2, 27 00
101 53

Sunday Schools

KENTUCKY.—Newport, York-st. Cong. Sab. sch. 8 00
TENNESSEE.—Grandview, Cong. Sab. sch., 11; Memphis, Strangers' Cong. Sab. sch., 5.62; do., 2d Cong. Sab. sch., 3.70, 20 32
ALABAMA.—Marion, Cong. Sab. sch., 8.50; Mobile, 1st Cong. Sab. sch., 3.50, 12 00
LOUISIANA.—Kinder, Cong. Sab. sch., 2; Roseland, do., 10.50, 12 50
OKLAHOMA.—Anadarko, St. Peter's Cong. Sab. sch. 2 20
ILLINOIS.—Albion, Union Cong. Sab. sch., 3.60; Chicago, Kenwood Evan. Sab. sch., for work, care Rev. R. A. Hume, 50; do., Waveland-av. Cong. Sab. sch., 7.50; do., Forest Glen Cong. Sab. sch., 2.85; East Moline, Cong. Sab. sch., 1; Jacksonville, do., 6; Oak Park, 2d Cong. Sab. sch., toward support Rev. C. A. Nelson, 41.39; Olney, Cong. Sab. sch., 3.30; Peoria, 1st Cong. Sab. sch., 13.73; Plano, Cong. Sab. sch., 3; Rockford, 1st Cong. Sab. sch., 13.24; Wheaton College Sab. sch., for Shao-wu, 30, 175 61
MICHIGAN.—Bass River, Cong. Sab. sch., 1.25; Belding, do., 3.28; Custer, do., 1.75; East Nelson, do., 2.57; Muskegon, 1st Cong. Sab. sch., 4.59; Sandstone, Union Sab. sch., 2.80; So. Jefferson, Cong. Sab. sch., 5; Sutton's Bay, 1st Cong. Sab. sch., .94; Wyandotte, Cong. Sab. sch., 5.15, 27 33
WISCONSIN.—Cliftonville, 1st Cong. sab. sch., 10; Baraboo, Cong. Sab. sch., .37; Berlin, do., 6.92; Delavan, do., 6.21; Milwaukee, Grand-av., Cong. Sab. sch., 10.37; Racine, Scan. Free Cong. Sab. sch., 5.60; Redgranite, Cong. Sab. sch., 17.47; Rosendale, do., 6.98; Spring Valley, do., 2.80, 66 72
MINNESOTA.—Appleton, Cong. Sab. sch., 8; Bertha, do., 1; Edgerton, do., 1; Gran-

ite Falls, do., 10; Mankato, do., 3.85; Minneapolis, 5th-av. Cong. Sab. sch., 7.15; do., Vine-st. Cong. Sab. sch., 2.72; do., Minnehaha Cong. Sab. sch., 1.25; Selma, Cong. Sab. sch., 3; Waterville, do., 3.25, 41 22

IOWA. — Almoral, Cong. Sab. sch., 1.70; Garner, do., 2.50; Milford, do., 1.16; Ogden, do., 3; Old Man's Creek, Welsh Cong. Sab. sch., 2; Olds, Cong. Sab. sch., 6.87; Ottumwa, 1st Cong. Sab. sch., 7.66; Rock Rapids, do., 2.77; Salem, do., 6.87; Sheldon, do., 18.50; Traer, do., 8.44, 61 47

MISSOURI. — Kidder, Cong. Sab. sch., 2.88; Old Orchard, do., 3.86; Webster Groves, do., 25, 31 74

NORTH DAKOTA. — Forman, Cong. Sab. sch., 5.17; Litchville, do., 1.14; New Rockford, 1st Cong. Sab. sch., 11.45, 17 76

SOUTH DAKOTA. — Milbank, Cong. Sab. sch., 2; do., Elmira Cong. Sab. sch., 1.38; Rapid City, do., 6.80; Revillo, do., 5; Spearfish, do., 2.50, 17 68

NEBRASKA. — Aurora, Cong. Sab. sch., 1.80; Farnam, do., 3; Grafton, do., 12.57; Omaha, 1st Cong. Sab. sch., 3.95; Sargent, Cong. Sab. sch., 4; Silver Creek, do., 4.22; York, do., 10.62, 40 16

KANSAS. — Hiawatha, Cong. Sab. sch., 3; Topeka, 1st Cong. Sab. sch., toward support Rev. Thomas Gray, 9.25; Wakefield, Cong. Sab. sch., 22, 34 25

MONTANA. — Red Lodge, Cong. Sab. sch. 10 85

COLORADO. — Denver, Platte Valley Cong. Sab. sch., 5.25; Fairview, Cong. Sab. sch., 4.25; Highland Lake, do., 1.65; Manitou, do., 1.35, 12 50

592 31

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Lihue, Union Cong. ch. 33 45

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	113 82

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Turkey

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The Morning Star

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	52 70

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	170 00

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